UNITED CHURCH HERALD

VOL. 2, NO. 9 APRIL 23, 1959

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OF RELIGION

HOW TO LIVE WITH YOUR INTERNATIONAL TENSIONS

A. William Loos

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

FREDERICK KELLER STAMM might well serve as a symbol of the merging streams that produced the United Church of Christ. He is a graduate of Franklin and Marshall College and the Evangelical and Reformed Theological Seminary at Lancaster, Pa., was ordained and spent his earlier ministry in the former Reformed Church, then entered the Congregational Christian ministry and over a period of twenty years served pastorates at the Clinton Avenue (now Cadman) Church in Brooklyn, N. Y. and First Church, Chicago until his "retirement" in 1949.

Meanwhile, for nineteen years he served as "pastor to the nation" through his summer radio broadcasts on the "High lights of the Bible" hour. He also developed more than ordinary skill in writing, and at least nine books bearing his name as author have been published, including more recently *One Fine Hour* in 1954 and *So You Want to Preach* less than a year ago.

Now another book has come from his pen—or typewriter—or dictating machine but, no doubt about this, from his mind and spirit and the wealth of his near half-century of experience in the Christian ministry.

This one is entitled *I Believe in Man.* It is one of a series being published by Abingdon Press, and which has included, or will include, the following: *I Believe* by Gerald Kennedy; *I Believe in God* by Costen J. Harrell; *I Believe in the Bible* by Joseph R. Sizoo; *I Believe in the Holy Spirit* by the late Ernest F. Scott; *I Believe in Jesus Christ* by Walter Russell Bowie; *I Believe in Immortality* by John Sutherland Bonnell; *I Believe in the Church* by Elmer G. Homrighausen.

And *I Believe in Man* by Frederick Keller Stamm. I repeat the title for reasons that will be evident a little further on in this article.

The series is one of several such series, brief, simple, deliberately designed to present great basic areas of Christian doctrine in volumes not so heavy in bulk or content as to discourage the ordinary Christian, in language not so academic or sophisticated but that "the wayfaring man, though a fool" may read them with understanding and be helped.

It is good that one in the Abingdon series is on that title, *I Believe in Man.*

We had almost forgotten that this, although not enshrined in the historic creeds except by implication, is a primary article of the Christian faith.

"God so loved the world," this human world that is, that he exercised "the divine initiative" toward its salvation. That seems to presuppose that, unless God was indulging in an empty gesture, he believed men to be worth saving and capable of being saved.

The catastrophes and the calculated cruelties of the past half-century have understandably raised a question as to whether man is worth saving and capable of it. And Christian theology, so often becoming a creature *of* the times in the very process of seeking to interpret the Christian faith *to* the times, has largely joined the Cassandra chorus of those who are ready to concede that man is irredeemable.

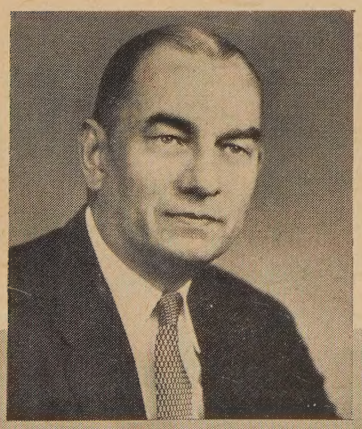
In part this succumbing of Christian theology in our times to an utterly hopeless view of man may be attributable to a revolution against the spurious saccharine gospel that is no gospel but that proclaims that sin and fear and mediocrity can be done away just by thinking that they are not there at all. The alternative to that kind of fraudulent homiletics and evangelism is not to affirm the futility and hopelessness of man but to lay fast hold on the biblical conviction that, desperate though the plight of man is, man can be made "a new creature in Christ Jesus."

I Believe in Man revives an affirmation of our Christian faith that we cannot afford to surrender. Or if we do surrender it, why continue what then would be the pretenses of missions, evangelism and education?

Dr. Stamm expounds this article of faith in five corollary affirmations, which constitute the chapter headings of his little book. Man is a person. Man is more important than he thinks. Man can have a firsthand acquaintance with God. Man can win the battle with evil. Jesus believed in man.

Those are five good and needed things to be saying to a generation that has been led to believe, even by many of its theologians, that those five sentences can be true only if the word "not" is inserted after the verb in each.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.



James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: As the daily newspapers roll off the world's presses, they carry headline stories of mounting tension in East-West relations, of social unrest that has assumed world-wide proportions, of a deep and growing apprehension about nuclear war.

Our cover collection of newspaper headlines dramatizes this fact that matters of gravity on a world scale daily stare United States citizens in the face. The hour has come when many of us must revise our opinions along world-wide lines.

Having returned recently from a study of world conditions, Dr. A. William Loos shares with readers of *United Church Herald* some of his perceptive conclusions in the article beginning on page 4.

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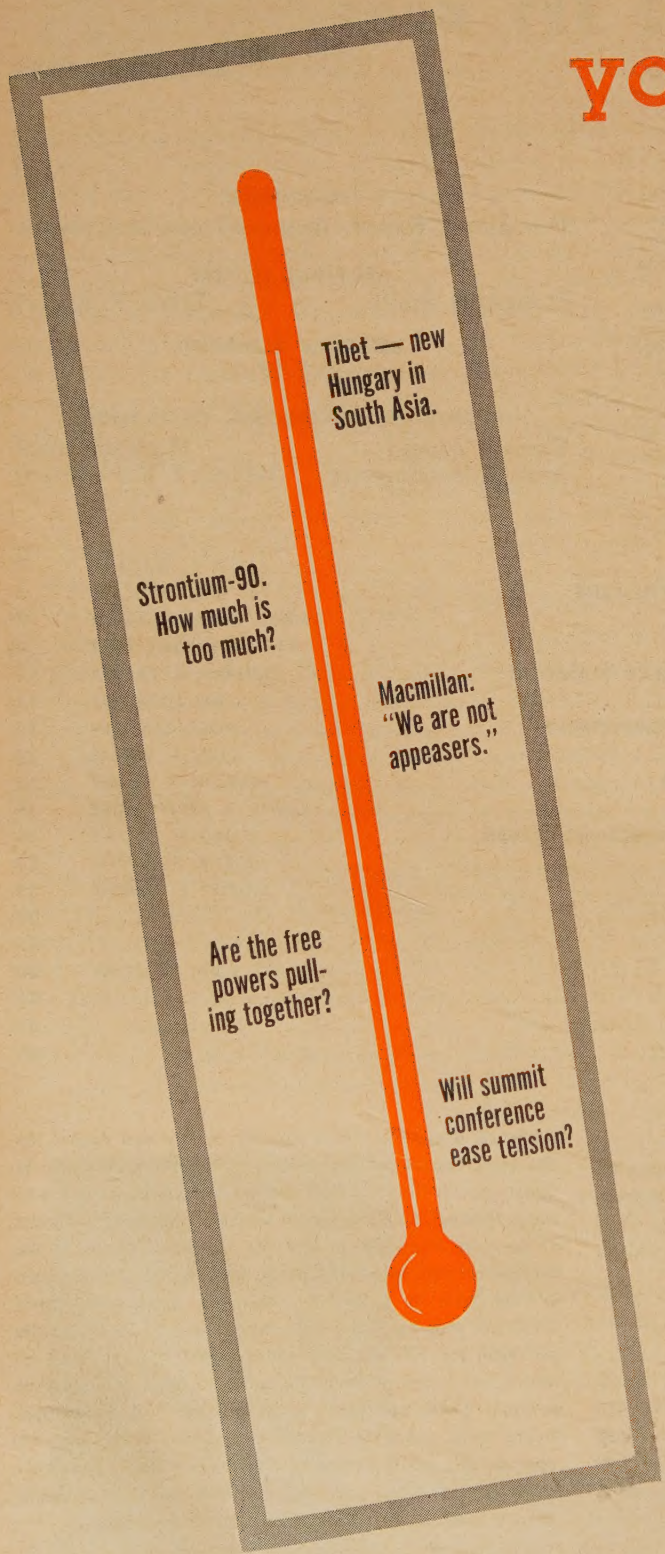
Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

How to live with your internationa



A. WILLIAM LOOS

WHAT DO you mean, live with crises like Berlin? Let's get rid of them." This might be the typical response of any American to the above title. And most of us would probably answer him with a hearty Amen.

Despite the desire of some Americans to withdraw from our obligations abroad, we know as a nation that there is no way we can remove ourselves from the problems, tensions and challenges of our international situation. The key question then is: How can we live with them?

Taut Situation

There are two ways. The first way is to be indifferent toward them. There are the individuals who are so insensitive to the world situation that their apathy toward the tremendous problems facing us can only be traced to ignorance. There are others who have become so afraid of facing the implications of the present taut international situation that they can quell their apprehension only by burying it deep within them. Again they become apathetic toward U. S. foreign-policy issues.

The other way to live with our international tensions is to face them responsibly. The individual who is responsible in this area will never say: "Well, about all we can do today is to trust our leaders and hope they make the right decisions." Or, "However hard I work for world peace, it doesn't really count because the problems are too intricate and big, and what I think or say or do has no relation anyway to the pivotal policy decisions that are made." Instead he will ask: "How can I as an individual churchman and how can the churches become more fully responsible in this area?"

First of all, the concerned American can help us all grasp the nature of our

ensions

international involvement. Too many of us still think only in terms of "solving" our international problems, getting rid of our global tensions, reducing or eliminating in a once-for-all fashion our commitments on a world scale.

This type of wishful thinking has lost touch with the international facts of life in 1959. It is little more than nostalgic yearning for a period in history that was less complicated for the United States than is our largely bipolarized world in a nuclear-space age. In this kind of world it is indeed often possible to ease tensions, to keep a hot spot from erupting into open violence and even to attain provisional settlements of some disputes. But the notion that we can get rid of international tensions by some magic formula merely highlights the impatience of the majority of the American people.

Complex Issues

A basic flaw in the American character with regard to foreign-policy issues is this impatience, based on inexperience in international affairs, a relatively short history of international involvement and often the lack of sufficient information to grasp the full significance of complex issues. We Americans can be persuaded to tackle large undertakings with enthusiasm, as was quite apparent in our response to the Marshall Plan. But this was a crash program limited in time, geography and financial commitment. It was a program whose end was in sight, at least in broad terms, at the time of its initiation.

In a somewhat similar way the American people supported the Korean action at its start almost with gusto, but when we had not won the war in six or eight months, Americans became very impatient about it. They wanted the issue settled quickly and settled with finality. Our Mutual Security program initially was supported reasonably well. Increasingly, however, as the program has had to be continued and expanded year after year, both our legislators and our people have become restive about it. They want to see an end to this business of pouring relatively large quantities of American resources into other countries.

Each spring in recent years the Mutual Security program has had tough sledding in Congress and Administration requests have been regularly trimmed. There has been much talk about "tapering off" this program. Each spring a concentrated campaign by concerned citizens and nongovernmental organizations has appeared necessary to insure the continuance of a program even at its present level, inadequate as it is.

The second way in which churchmen and the churches can become more responsible is to realize that they themselves can and in fact do have a profound effect on the moral climate in which foreign policy must be made and executed. The moral climate of a country is the dominant thought and feeling pattern of a people at any particular time.

During recent years the moral climate in the United States has not been conducive to the development of a constructive and long-range foreign policy. We have failed at three pivotal points: We have not reached the clear-cut decision that we want an adequate foreign policy. We have not been willing to recognize the scope of such a policy. And we have given no indication that we are willing to pay for it. If these were complete failures, we would already be arguing a lost cause. That they are partial in nature, however, makes them hardly less disturbing.

That we have not reached the decision to have an adequate foreign policy is manifest. There is little evidence that the American people realize that our commitments throughout the world—political, economic, military, cultural—cannot be tapered off without our throwing in the sponge. Actually they must be increased, not only for a period of years but for generations to come, if the free world is to expand its influence and become more authentically free. At least this is true so long as it is possible to hold off the decimation of general nuclear war.

Perhaps the greatest contribution America could make to avoiding general nuclear war would be to accept the long-range nature of the economic and military commitments we already have, together with the necessity of increasing them during the decades ahead. We must also shoulder, whatever the intricate difficulties, much more obligation for social and political conditions in the countries to which we are committed.

Real Possibility

To make a solid decision for an adequate foreign policy will require that we face squarely the international situation we are in. We must stop trying to escape it by telling ourselves that the Soviet Union cannot really be as strong as Russian specialists in this country maintain.

How quickly the American people managed to push into the background the grim lesson of Sputniks I and II! We must give up the wishful hope that the U.S.S.R. will "collapse" soon because of internal tension and conflict. The temptation to believe that "something" will save us must be resolutely resisted. The American illusion of omnipotence must be dissipated.

The American people, rich and mighty as they are as a nation, must come to grips with the possibility, as it has recently been put, that "this time we might get licked." Many people believe that our power of retaliation would be sufficient to deter nuclear attack. But we have not come to terms with the very real possibility that we could be beaten, in piecemeal fashion, by the gradual subversion of one country after another, because we have failed to take enough effective measures to help develop the social, political and economic stability

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Dr. Loos is executive director of the Church Peace Union.

This is the third in a series of articles on the Call to Christian Action in Society now being discussed in churches, synods and conferences before being presented to the General Synod of the United Church of Christ at Oberlin, Ohio.

Continued on next page

of our world-wide allies and friends.

Once the decision to demand an adequate foreign policy has been taken and its moral implications have become evident, we can consider the scope of an adequate foreign policy. The scope of our foreign policy needs to be expanded in several areas, only two of which will be dealt with here: the military and the economic.

Military Strength

Not to keep sufficient military strength for deterrent purposes is to ask for defeat at the start. To retain sufficient military strength obviously means that we must keep on building up for defensive purposes our force in being. Yet for all our emphasis on the military, we apparently have not done enough. Several years ago, for example, not only this country but Britain decided to cut down on its conventional arms because of the expense involved in maintaining both conventional and nuclear armed forces. Yet not to have adequate conventional forces apparently makes it more difficult to restrict any possible armed encounter to a limited war.

Paradoxically, during recent years, when we have not given adequate attention to our military strength, our U. S. foreign policy has become more and more militarized. This policy has sprung, in part at least, from our disdainful reliance on what we thought was our preponderant military superiority.

Immediately Urgent

What we need is more military strength and less talk about it. But this will require allocating more funds to the military part of our national budget. How can this be done without trimming even further the economic scope of our foreign policy? It has been easy to say that as soon as any advance is made on the limitation and control of armaments we can assign larger funds to the whole vast area of foreign economic aid. But this assumes that we have a lot of time at our disposal. Actually with every year the necessity of developing more adequate foreign economic programs becomes more immediately urgent. More and more we are realizing that the decisive front in the cold war has already become the economic.

One of the free world's most successful foreign-policy initiatives has been its role in the economic development of underdeveloped countries, however inadequate has been the scope and build-up of the entire program. One gauge of the measure of its success is the fact that Russia, Communist China and Eastern Europe have also had to enter this field, although the economic development of most Asian and African countries may be to their disadvantage. This, therefore, is the area where the West may be able to respond most effectively to recent Communist successes in other areas of foreign policy.

In this connection, General de Gaulle's proposal deserves serious consideration. He urged the increase of joint Western efforts in mutual aid programs by inviting the U.S.S.R. to join us in a major effort for increasing international economic development. By such a move, we would constrain the Soviet Union to acknowledge its unwillingness to participate in a multilateral program on a level commensurate with its resources. Or, if it accepted, it would be obliged to allocate a vastly larger amount of funds to economic development programs than it has yet done.

External Assistance

The impact on the world of the revolution in the underdeveloped areas should be apparent to everyone. Within these areas, exclusive of the Communist orbit, nearly half of mankind lives. What happens there in the relatively near future will probably determine the fate of the free world—whether that world can grow in strength and stability along non-totalitarian lines. To the people of these underdeveloped areas, the rapid advances made under totalitarian regimes in Russia and mainland China are tremendously alluring. Even when they count the cost of those advances in human lives and lack of freedom, they can argue that the human toll of immemorial poverty is also immensely high and with little apparent hope of future recompense of higher living standards.

To attain a breakthrough into self-sustaining growth, the eminent British economist Barbara Ward reminds us, requires a minimal investment of 12 per cent of national income. Yet most underdeveloped areas today can attain a level of only 7 or 8 per cent. Help from other nations obviously is needed to provide the missing 4 or 5 per cent.

This gap could be filled, Miss Ward estimates, with an annual allotment of $4 billion to international development. This is equal to approximately 1 per cent of present national incomes in the West.

In a persuasive plea for an economic NATO Miss Ward declares: "The proposal has been made that the countries with more than $750 annual per capita income should put aside 1 per cent of their national income for international development. In practice, most of these countries are included in NATO and its associates in Europe and the British Commonwealth."

Dominant Attitude

Through what agencies, national or international, such a fund might be disbursed is an important detail, but it is a detail. The overriding question is: Will the West consider making such an investment for the sake of the free world's future? Since the United States clearly would need to bear a considerable share of the cost of such a promising but expensive program, we are brought to the third failure of the American people: We have given little evidence that we are ready to pay for an adequate foreign policy.

The dominant pattern in today's America is a persistent preoccupation with the enjoyment of consumer goods at the expense of the public standard of living. As a result education, science and even defense have grievously suffered. The overwhelming concern with balancing the budget can only be considered a symptom of the dominant attitude of the American people.

Moral Issue

From this perspective the first consideration of a foreign-policy proposal has been not its substantive merit, but the question, can we afford it? Competent military strategists, for instance, maintain that our ability to wage limited war has been seriously impaired because we have not kept our conventional forces at a required level. Yet when the decision to cut down on conventional weapons was made, it was made in terms of the expense involved in maintaining both conventional and nuclear armed forces.

Involved here is a moral issue of the first order. Economists can talk in terms of an American national income doubled

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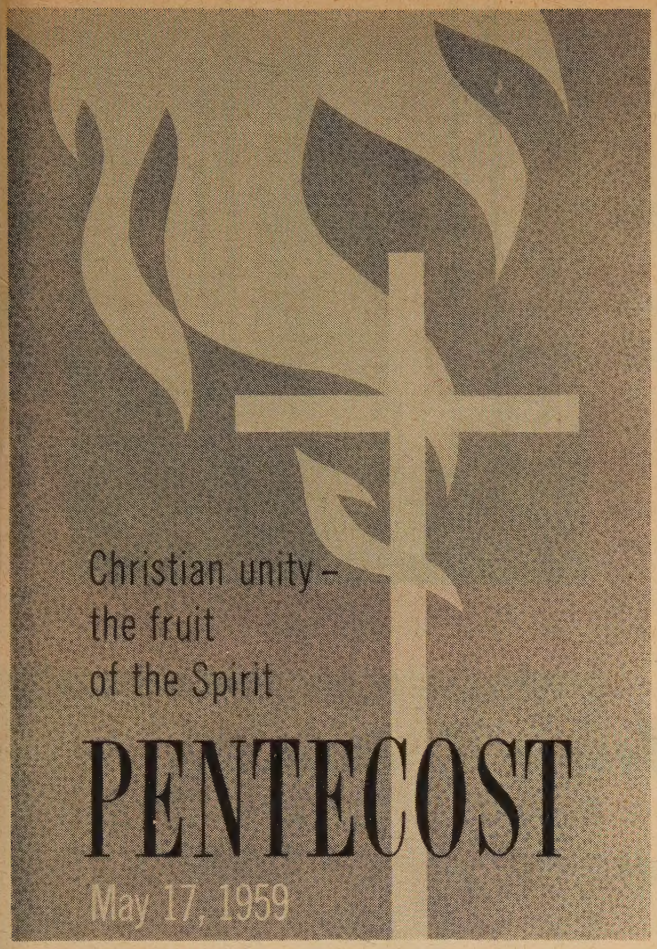


SAMUEL McCREA CAVERT

IN THINKING of Pentecost we naturally turn to Chapter 2 of *The Acts of the Apostles* where we read of the movement of the Spirit that led to the emergence of the Christian church. But we shall appreciate its significance more fully if we first turn to the story of Babel *(Genesis 11: 1-9)* as a picture of the human condition that the Spirit at Pentecost overcame.

Symbolic Story

The account of the tower of Babel is a fascinating illustration of the way in which a symbolic story can communicate ultimate truth more deeply than a literal record of fact. It has to do with man's proud assumption that he can, without any reference to God and his will, build a civilization that shall "reach to heaven." It drives home the point that all such self-assertive and self-centered efforts end at last in chaos. They result not in the longed-for welfare and peace of society but in discord and confusion.

We usually refer to the biblical story only in terms of "the tower" of Babel but the narrative in *Genesis* speaks of men as building "a city and a tower." The "city" is a symbol of men in their associated life, as the "tower" is a symbol of their vaulting ambition. The Babel of the story was the primitive parallel of our modern metropolis with its skyscrapers. The word "Babel," of course, by a play on words suggests Babylon, the proud capital of the ancient world, the city of which Nebuchadnezzar said: "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" *(Daniel 4:30)*. Like the vainglorious monarch of Babylon, the people who set out to build "the city and the tower" of Babel said: "Let us make a name for ourselves!"

The old story is one that has clear relevance for any secularistic age, but most of all for a nuclear age that has reached such a zenith of power that the self-assertiveness of man can completely destroy his civilization. In Babel man put himself in the place of God. He was set on achieving an imposing culture without any recognition of a power or purpose higher than his own. But once estranged from God, man soon found himself estranged also from his fellowman. His proud effort ended in chaos.

This Babel that comes from man's ignoring God and rebelling against his will stands out in contrast to the reality of Pentecost. Pentecost affirms that there is a Holy Spirit in the world that can overcome man's self-centeredness and consequent estrangement both from God and his fellows.

Dr. Cavert is former general secretary of the National Council of Churches.

The Spirit at Pentecost brings into being a new kind of community, a *koinonia* (to use the New Testament word) that is centered around the mission of the living Christ. This community, the church, is not something of man's devising, like Babel, but is a way of fulfilling the will of God.

Whatever else happened at Pentecost, the permanent result was the emergence of the Christian church as a distinctive fellowship. Of this the New Testament as a whole is evidence. In the early church *koinonia* meant a depth and quality of experience that the English translation "fellowship" only partially and faintly conveys. What we call Christian fellowship today often is hardly more than the sociability of those who sing "the more we get together the happier we'll be" or of those who enjoy a "chummy" atmosphere at a church supper.

Basic Oneness

However, in the New Testament *koinonia* is the experience of those who know themselves bound together not by their own gregarious impulses but by their common relation to Christ. As Dietrich Bonhoeffer, the young German martyr of the last war, expressed it: "Our community with each other as Christians consists solely in what Christ has done for both of us."

This means that the fellowship that the Spirit creates may be a fellowship of people with whom, on the level of merely human preferences, we might prefer not to have any fellowship at all. It is only as we find in our common relation to Christ a "oneness" so deep that the natural differences of culture, class, sect, race and nation no longer divide us into exclusive and self-sufficient or even conflicting groups that we understand the unifying work of the Holy Spirit and the full meaning of *koinonia*.

Thus Pentecost marks not only the beginning of the church as an organized society but also the recognition of its unity. Since there is only one Lord, from whom the Spirit comes, there is only one body of Christ's people. What this means in practice may be only dimly perceived. How to express it adequately we may not yet know. But that there is a basic oneness of the Christian community is a reality that Pentecost never allows us to forget.

The Emperor's entrance in final scene of "The Secret Concubine" at Catawba College, Salisbury, N. C.

New directions for theater explored at Catawba College

Artistic scenery and effective lighting marked production, which will appear soon in off-Broadway theater.

Key characters of the rivalry in Aldyth Morris' play are peasant girl, Emperor and Empress.

MARJORIE HYER

CATAWBA College, an E and R-related college in Salisbury, N. C., has many features to recommend it but among its more outstanding attributes is a drama department that would do credit to institutions several times its size.

Most small colleges—Catawba's enrollment is a little over 700—content themselves with perennial potboilers such as "The Importance of Being Earnest" or recent Broadway comedies carefully blue-penciled to conform to local sensibilities. Catawba's Blue Masquers, on the other hand, have since 1954 been producing completely new plays fresh from the author's pen.

The throne room of the Empress of China is the setting of the climax for Blue Masque production at Catawba.

Prof. Burnet M. Hobgood, director of the college's drama department, tells why: "In an age dominated by format and formula, by the security of routine, by imitation of proved success and by tired conformity to established patterns it seems vital to welcome occasionally the chance to think and work freshly."

The department has set its own criteria for the kinds of new plays it will produce: "The plays should offer a new and instructive stimulus to our students. They should be plays of integrity that speak to a large cross-section audience. They should represent future directions for the American theater without the questionable virtue of experimentation for its own sake."

Mindful of the accomplishments and objectives of the department, the Office of Communication for the United Church of Christ last spring gave the college a financial grant for the discovery and development of a new play that would "enunciate religious values in modern form." After production of the play at Catawba, it was agreed the possibility of developing it for television and for professional production would be considered. Several dozen scripts were read and the one finally agreed upon was "The Secret Concubine" by Aldyth Morris. The story, set in the ancient Orient, deals with a ruthless, self-centered Emperor and a peasant girl who agrees to become his concubine in return for the Emperor's promise to spare her father's life. The girl uses the Emperor's longing for a son to turn him eventually from his selfishness. The play was produced at Catawba the end of February and will be produced professionally in one of New York's off-Broadway theaters in June.

In accord with the pattern the Blue Masque has established in developing new plays, the playwright was in on the production from the beginning—first by correspondence, raising and answering questions, re-working parts that wouldn't "play," strengthening the story line. Two weeks before the first performance Mrs. Morris went to the campus to spend full time with the cast and the production staff. What she learned watching her words take on life will be reflected in the New York production and perhaps in her subsequent writing.

Unquestionably those who gained the most from the effort were the students—those in the cast as well as the behind-the-scenes staff. Few—if any—will themselves end up behind the footlights.

David Newell, a chemistry major, expressed the prevailing attitude: "Acting is fun. I know I'm not good enough for a career in it, but I enjoy working with Blue Masque here at college." In addition to his convincing portrayal of a Buddhist monk in this play, Newell worked on both lighting and scenery for the production. "I haven't gotten to bed much before 3:00 A.M. for a couple of weeks," he admitted after the performance, but he added that his grades "hadn't suffered much."

Most of the roles in the play were extremely demanding, calling for a display of deep and complicated emotions. They were handled with remarkable competence. As an added complication, the student actors, native to the Carolinas and Virginia, had to learn to suppress their natural tendency to soften the "r's" and linger over the diphthongs.

The technical aspects of the production—the staging, lighting, scenery—would do credit to any professional theater. The students on the production staff were as faithful to their tasks as were the lead actors. College dramatic efforts are often the subject of campus controversy—the most frequent charge being that plays take too much student time away from other courses. Whatever the merits of that argument the students who produced "The Secret Concubine" at Catawba achieved some unique values.

Perhaps not the least of these was the opening up for the church of a field it has too long neglected. A statement from the program notes of "The Secret Concubine" summarizes it this way: "Both the Communists and the materialists have succeeded in dominating the entertainment industries of their respective societies. Is it too much to hope that the churches are moving to reply?"

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Photos by courtesy of the author and the Blue Masque of Catawba College.

Needed: A Protestant Consensus for Family Planning

RICHARD M. FAGLEY

U. N. Population Commission in session.

THESE comments are stimulated by some of the reactions to critical analyses I have made of the Augustinian framework of the Roman Catholic position on birth control. *(See* United Church Herald, *October 23, 1958).* Several of the letters commending the "bold attack" on Catholic doctrine seem motivated more by an anti-Catholic spirit than by anything else. The opportunity to score a coup on the Roman Church seems to loom larger in the minds of some of my correspondents than the challenge to constructive action by our own churches.

Dynamic Position

The press, of course, has contributed to this controversial situation. For the prevailing philosophy of secular reporters appears to be that conflict is equivalent to newsworthiness. Consequently, if there is a negative or critical theme to exploit, this is publicized, even exaggerated, while the positive and constructive themes go unnoticed. Too many of our Protestant people fall for this sort of thing and tend to equate a non-Roman position with an anti-Roman position. This is unworthy of our heritage and damaging to our future. It is unnecessarily defensive and essentially sterile.

In response to press reports on some of the statements I made on the population explosion and the need for an ecumenical consensus on the subject of family planning, I have been subjected to numerous Catholic criticisms, ranging as far afield as four broadcasts by a priest in Kenya. On the whole, I have been encouraged by such criticisms. But I have been discouraged by those of my brethren who have shown more interest in anti-Catholic propaganda than in measuring up to our own responsibilities in this field.

Such proclivities are basically fruitless. They are a cheap and unproductive substitute for the kind of solid work required to produce a dynamic position on birth control for the non-Roman churches. Also, they tend to perpetuate the myth of a monolithic Roman position by forcing Catholics into a common defense against outside attacks. As the result, the creative possibilities within Roman Catholicism tend to be stunted to the detriment of our multiple society. Anti-Catholicism is a poor second best as compared with a constructive program grounded in positive convictions.

As one who has argued the theological and practical weaknesses of the inherited Roman position in this area, I would like to bear witness to some of the strong points in the Roman Catholic approach to the family, which a sober and conscientious appraisal should take into account.

Family Guidance

In the first place, that approach has been characterized by a sense of responsibility that challenges all of us. While many of our churches have hitherto evaded their obligations in the field of family guidance on the specious grounds that the decisions were too personal for the church to intervene, the Roman Catholics have devoted an immense amount of attention to this field. However much one would criticize the procedures of the confessional in matters of personal conscience, I for one cannot help admire the thoroughness with which Roman Catholic scholars and ecclesiastical bodies have tried to spell out the implications of the official Vatican position.

Some Catholic students have also given special attention to the science of demography and some of the implications of the present population explosion around the world. They took an active part in the World Population Conference of 1954. They follow the work of the U.N. Population Commission. The students, it is true, are embarrassed by those Catholic publicists who grasp at every demographic uncertainty and every development possibility to avoid facing the necessity for family limitation. But the first serious religious conference on the population problem that I attended was held under Roman Catholic auspices. It is erroneous to think that the demographic fairy tales so often found in the American Catholic press are typical.

Birth Rates

Further, the priests champion a doctrine they know to be unpopular among a considerable proportion of the Roman Catholic laity. The outsider, aware of the unreliability of periodic continence as a means of birth control, finds evidence of disobedience when he considers that Catholic and Protestant birth rates are virtually the same in England, West Germany and the United States and that birth rates in Italy, Spain and Portugal have even fallen below that of the United States.

It can be argued that the apparently wide divergence among confessors in regard to this question, reportedly leading many of the faithful to "shop around" in search of lenience, is a sign of human weakness. But I am at least as impressed by the moral courage with which a rigorous and difficult doctrine is upheld.

Moreover, it would be wrong to see only the standpat elements here. A more

(Continued on page 32)

Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council. Photo by United Nations.

Stop Juvenile Delinquency!

AN EDITORIAL

OVERSHADOWED in the daily news by the more dramatic Congressional committee hearings featuring the unremitting challenge of the Berlin crisis and/or the nation's masters of organized crime, the recently conducted House subcommittee hearings on U. S. juvenile delinquency have nevertheless been both tremendously significant and disquieting.

So critical has become the mounting increase in criminally aberrant activities on the part of some teen-age youth —according to the testimony of such experts as Martha M. Eliot of the Harvard University School of Public Health, William Proetz, St. Paul's chief of police, and many others—that it constitutes "a cancerous cell in the social organism," as the U. S. Department of Health, Education and Welfare describes it.

Causative Factors

On the very day this magazine went to press seven teen-agers, members of a gang called the Red Wings, went on trial for their lives—accused of having killed an innocent young man for "kicks."

What are the major causative factors accounting for the rising incidence of antisocial behavior on the part of so many young people? It is true, of course, that the motivations are complex and the causes often obscure. No single factor can be regarded as wholly responsible. But why this feeling of compulsive need on the part of some young people to vent their hatred and to inflict injury on their parents, their communities and the very social order on which they depend for support and sustenance?

In the first place, records of any typical children's court show, as indicated by the recent report of the Senate Subcommittee to Investigate Juvenile Delinquency, that most socially destructive juvenile activity represents a reaction against the obvious indifference, actual abuse, outright rejection, emotional undependability and/or intellectual inadequacy of parents!

"If society is to achieve any really effective curtailment of law violation," declares the subcommittee's report, "it must come largely through the medium of the family since it is there that attitudes of conduct are bred and out of which antisocial lives develop. Better children can come only from better homes."

Yet, in the second place, while family and parental failures are a predetermining factor in juvenile displacement, certain influences quite beyond parental control do play an important role in delinquency. Poverty, substandard housing, alienation, inability to read with understanding, liquor, lack of adequate educational and recreational facilities may all serve to heighten and exaggerate a grudge against society.

To comment thus on these conditions is not to excuse the delinquent for his aberrant behavior or to divest parents of their primary responsibilities. It is but to recognize that the problem must be dealt with in fundamental and subtle ways because the forces that have done most to create family instability and teen-age delinquent behavior are so deeply grounded in the very nature of contemporary society.

We then, as responsible and enlightened Christians, have a role to fill and, without self-righteousness or moral wrath, our response may take at least four forms:

1. Inasmuch as homes shape to no little extent the personalities and form the character structures of those committed to their care, imparting no small amount of knowledge and understanding in the process, we who are parents must put forth unflaggingly every possible effort to make our homes more Christian and creative.

2. We may help make available in schools, courts and clinics those more imperatively needed facilities and centers of specialized assistance that everyone engaged in work with juvenile delinquents knows full well are "musts." Services in this area, urgently recommended by various informed groups, would include psychiatrists, social workers and an increased number of adequately staffed therapeutic agencies to prevent or cure the personality problems that arise from familial and social strains.

3. Those who would help curb delinquency should support every effort and plan to eliminate substandard housing and neighborhood conditions that breed vice and crime. We should work toward the creation of a wholesome environment for each and every growing child. These conditions comprise a minimal necessity.

4. Juvenile delinquency presents our churches and church schools with what may well be considered a most significant opportunity in these times.

Moral Regeneration

It provides a chance to serve more faithfully, more imaginatively, more redemptively, more compassionately in setting up adequate programs for young people, and it presents an opportunity to serve as wise interpreters of social and spiritual forces that, because they drive and pull in so many contradictory directions, confuse the moral judgments of many young people and bedevil society by their conflicting demands.

All of this may be done in wholehearted cooperation with neighborhood agencies and personnel resources especially equipped to deal with such problems. Any church program that deals realistically with young people must provide in varied ways the support parents and children need to live creatively—and to their credit many churches are already doing this *(see pages 16-17)*.

Our churches may also expound and clarify the moral issues of life in terms succinctly relevant and immediate. They have the privilege of providing an atmosphere of concern and a fellowship in which the character structure of young people may develop naturally according to the highest norms.

So may our churches, our homes and all of us—with understanding, imagination and commitment—take the necessary steps toward preventing further increase of juvenile delinquency and assume a more responsible leadership in the tasks of moral regeneration and cultural reconstruction! AVM

Diversifi

Portrait of the Month

A most deeply satisfying activity of a diversified life is found in service to the American Board. Here Loomis Patrick presides at a meeting of its Prudential Committee. Seated are Alford Carleton, executive vice president, and Carl H. Holdridge, treasurer.

oncerns make a competent churchman

DEEP-ROOTED in New England by inheritance and personal involvement, Loomis Patrick's interests and experience circle the world as the Yankee Clipper ships did years ago.

Law, industry, politics and military government have been his business since graduation from Amherst College in 1927. And he has shared his service equally between education, the church and foreign missions.

Distinguished Family

While at Amherst preparing for graduate study at Harvard Law School, Loomis spent two summers in volunteer service with the Grenfell Mission to Labrador, which meant spending three weeks with Dr. Grenfell on one of his voyages to isolated areas.

For three generations Mr. Patrick's family has been intimately associated with Second Church (Congregational) in Newton, West Newton, Mass. His grandfather, the Rev. Dr. Henry J. Patrick, graduated in 1853 from Andover Seminary and served the West Newton church as its minister from 1860 to 1893. In this same church Loomis' father, Henry B. Patrick, was elected moderator when that office was first established in 1914 and this year Loomis Patrick was elected moderator of the same congregation. Three houses represent each Patrick generation—the old square parsonage in which his grandfather lived, the roomy Victorian house nearby where Loomis grew up and the contemporary glass and stone house where he and his wife, Martha, now live.

Shortly after he had graduated from law school, Loomis Patrick successfully ran for representative to the General Court, which is Massachusetts' lower house. His term was interrupted by the call into military service at which time he was commissioned captain in the Judge Advocate General's Corp.

After attending military government school at Charlottesville, Va., Loomis was sent to North Africa to help prepare for the Italian invasion. He went on into Sicily with the Eighth Army under General Montgomery and was acting mayor of nine Allied-occupied towns. He taught in a military government school in Algiers, served on General MacArthur's staff in New Guinea, landed at Leyte on D-Day plus two and acted as the governor of the northern half of Luzon following the Philippine campaign. Here he worked on plans for the military government of Japan. He served in the legal department of the occupation force, helping to prepare the new constitution for Japan. He was mustered out of the Army as a lieutenant colonel.

On his return to Massachusetts, Mr. Patrick served as legislative secretary to Gov. Robert Bradford. While devoting himself primarily to his law firm—Weston, Patrick and Church—where he specializes in probate and trust matters, Mr. Patrick also is president of the American Tool and Machine Company and president of the West Newton Cooperative Bank.

His concern for education has long been well known and he is a trustee of the Carroll School, an elementary preparatory school; Boston's Emerson College; the Longy Music School; and Andover Newton Theological School. In addition, he is both a trustee and chairman of the finance committee of the famed New England Home for Little Wanderers.

Thoughtful and devoted service to his local church has always been an integral part of Loomis Patrick's concept of the church and its mission. He has sung in its choirs, served on numerous committees, as well as being chairman of the benevolence committee, clerk of the church and a deacon. Today he is moderator. Beyond his home church, Mr. Patrick has served on the Massachusetts Congregational Christian Conference Board of Trustees and was its chairman in 1957, as well as a trustee of the Boston Seaman's Friend Society.

He would be the first to confess that a most deeply satisfying activity of his busy and diversified life began when he was elected to the Prudential Committee of the American Board of Commissioners for Foreign Missions in 1953. While a member of its Near East Committee, he was elected a trustee of the historic International College in Beirut, Lebanon. In 1956 he became vice chairman and the following year chairman of the Prudential Committee of the American Board—the first layman to serve in this office in twenty-five years. Among his many contributions has been work on the constitutional structure of the United Church of Christ as it affects the American Board.

Earnest Dedication

A love of the sea, sailing of his boat *Sabrina II* and occasional work with his extensive stamp collection are this busy man's principal hobbies.

Martha Smith, a Congregational Christian of Kent, Ohio whom he married in 1943, is a musician and teacher, and shares his interest in education and the mission of the church. Together the Patricks toured the Near East and the Mediterranean area two years ago when, representing International College, they attended the inauguration of the president of the American University in Beirut. On their way home they visited American Board and Congregational Christian Service Committee centers in Greece and Italy.

In Greece they met Yanna Parashou, a graduate of Anatolia and Pierce colleges, who is deeply interested in teaching the blind. The Patricks invited her to visit them in Newton so that she might have a chance to learn more about the teaching of the blind in that great pioneering institution, the Perkins Institute for the Blind.

Loomis Patrick brings to his leadership in our foreign mission enterprise the broad experience of travel, plus his legal and business training. Most important is the fact that all of this is set in the context of a Christian home and a personal sense of earnest and prayerful dedication to the church of Christ.

ROSS CANNON

Dr. Cannon is minister of Second Church in Newton, West Newton, Mass. The photos are by Fabian Bachrach and Lenscraft Photos Inc. of Boston.

A meditation

by John S. Whale

When God Speaks to You

THE BRITISH keep their standard weights and measures in the Tower of London, that solid fortress built by the Norman conqueror nine centuries ago. The silver yard is there; also the standard ounce; and doubtless the ancestral pint-pot which has defined and guaranteed true measure for milkmen and housewives throughout the generations.

The story of God's speech to a man on the Damascus road is like that. I mean that it is the standard thing of its kind. God's way with that man, Saul of Tarsus in the first century, is still his way with you and me in the twentieth. The story repeats itself, of course, with great variety of detail across the centuries and across the continents but it is ever the same story. It doesn't get out of date.

Personal Encounter

In Christ, by his Holy Spirit, God confronts us and deals with us—and I invite you to look with me at this standard story to see just what it is that he does and just what it is that happens. I learn four things here.

In the first place, I learn that he calls me by name. "I heard a voice speaking unto me and saying unto me in the Hebrew tongue, 'Saul!' " Well, religion is like that; it begins like that and in no other way. When God the redeemer meets with me, the encounter is inescapably personal. We meet God individually and we meet him alone. No man meets God by proxy.

We don't always like this, do we? We try to escape it. We like to think that when God speaks, his word is addressed to, well, to Europe, or to big business, or to the trade unions, or to the democracies or to the universities —all super-personal entities behind which we may hide. But he speaks to Tom, Dick and Harry; he speaks to Margaret, Jane and Elizabeth. He calls you by name! It is indeed your Christian name.

Oh, I hasten to add, of course, that this is not a full and exhaustive account of the work of God's grace in the heart. Religion is not bleak and lonely individualism. We have surely been right to discover in our generation the sense of the organic, the corporate, the solidarity, the communal in all departments of human activity. We have repudiated the atomism and the individualism of the late eighteenth century in politics, in psychology and in modern philosophy.

All the same, God calls you by name. His call brushes aside all vain pretense. It gets at what someone has called "the self behind the frontage."

In the second place, I learn in this story that God calls repeatedly. "I heard a voice speaking to me and saying in the Hebrew tongue, 'Saul, Saul!' " God doesn't just call and leave it. He doesn't wag an admonitory forefinger at you and say: "Well, I've told you. You have been warned." He goes after you; he will not let you alone; he haunts life to the uttermost; he is, in the poet's unforgettable phrase, "the hound of heaven" who pursues you to the end. The repetitions of the name are a symbolic reminder that God calls repeatedly and forever. "If thou be the son of God, come down from the cross." Not so, while any of the children of men remain unredeemed. In a very true sense, his passion is an eternal passion.

In the third place, I learn in this story that when he thus confronts me, all he does is to ask me a question. "I heard a voice speaking to me in the Hebrew tongue and saying, 'Saul, Saul, why . . .?' " The Lord's controversy with his people comes to its climax and is wound up, just like that. He asks you a question—unsparingly and relentlessly. He doesn't tell you; he asks you. You may occasionally indulge in a debate. Freedom of thought, freedom of speech—may you long enjoy them. We are not puppets, but persons. Therefore, God comes to us not as overriding force but as a friend. He will not dragoon you as his slaves. He calls you as his brethren. Indeed, the most remarkable thing about the mastership of Jesus is that he never insists on being master. He asks you a question.

Wonderful Thought

In the fourth place, when God meets with you, he tells you that your life in every detail is concerned with Jesus Christ. "I heard a voice speaking to me and saying to me in the Hebrew tongue, 'Saul, Saul, why persecutest thou me?' "

"But I'm not persecuting Jesus of Nazareth. He's dead. I'm a distinguished member of the board for investigating and suppressing un-Jewish activities. My patriotism is beyond question." And the reply comes that he is not dead. Inasmuch as I do anything at all, I do it unto Christ. Nothing in my life is separable from him, what he is and what he means forever and ever.

Yes, I learn in this story that every detail of my life is concerned with him. He will not be ignored. He is the word of God in the midst of historic time. He is God in the flesh. He lives. And all that I do, therefore, I do to him. It is his concern, as a savior of life unto life, or of death unto death. He meets us in every concrete situation. It is a terrifying thought. And yet it is also the most wonderful thought under heaven. And if we will let him, he will meet us to bless us and to save us and to use us for his kingdom.

Dr. Whale, a British Congregationalist, is a noted writer and lecturer. He was formerly principal of Chestnut College, the Congregational theological school affiliated with Cambridge University.

A Day of Prayer for Christian Missions

MARION P. SPERRY

DO YOU recall the words of Christ's disciples: "What manner of man is this, that even the winds and the sea obey him?" Although spoken nearly two thousand years ago these words are still relevant in today's world.

A few months ago a young doctor, his wife, who is a registered nurse, and their two small daughters boarded a freighter en route to the Philippines. As the ship plowed through the Pacific, the sea became rougher in the wake of great storms. In the turmoil one of the little girls became so violently ill with convulsions that her life was in great danger. Her father tried everything he could think of to save his child's life. While there was oxygen on board the freighter there was not the usual equipment for administering it. A plastic bag was obtained from one of the crew members and oxygen was given to the child by this means.

As the night wore on the crew members gathered one by one at the door of the child's cabin. Everyone wanted to help but no one seemed to know what could be done. In desperation the father sank to his knees at the side of the child's bed and began to pray that God would spare her life.

As if by a miracle, the little girl began to respond and the captain of the ship later remarked: "Even the sea became calmer as he prayed." The child did live; the ship docked in the Philippines; the doctor and his wife are now serving in a hospital there.

The voices of the skeptics can already be heard. It almost seems that in our ultrasophisticated society—of which the Christian church is a part—prayer no longer has a place. To some people prayer is only for the weak and simple. But thank God there are still weak and simple people who resort to prayer in every time of need and in every time of joy!

The story of the young doctor and his experience has many parallels. Certainly the world today resembles a stormy sea. Winds of discontent and storms of every description encompass the earth. If one had to look out into the storm through eyes that had no faith, he would surely believe that he would perish.

For the Christian this is not the case. Through the eyes of faith he sees that God still rules the world and that it is ultimately God who is the victor in every storm. The words of our Risen Lord reassure us: "All power [authority] in heaven and on earth has been given to me. Go therefore and make disciples . . . and lo, I am with you always, to the close of the age."

There is another parallel to draw from the story. The young doctor, as well prepared scientifically and medically as he was, finally realized and acknowledged that human resources are not always sufficient. He turned to the source of all power—God. Surely we all need to do the same—sooner or later. We have tried all "the best laid schemes o' mice and men" to bring peace on earth, but we have given only meagerly to the world mission outreach of the church.

Some have even dared suggest that the commission Christ gave us isn't really true and that we have no right to "force" our beliefs on people. Others have been so smugly complacent about the world mission of the church that they haven't criticized our right to go out in Christ's name—they have just ignored it completely in their giving and in their prayers. They have lived by the false premise that what happens in Iraq, Ecuador, Japan, Africa or any other part of the world will not really affect them in Pennsylvania, Indiana or the remotest parts of the country.

An American Board missionary, Louise G. Fisher, feeds hungry Indian children.

We live in such a small world now that whatever happens in no matter how remote a part of it will surely determine the course of events in our own lives in the days ahead. Is this the price we must pay for forgetting the command of our Lord to "make disciples of all nations"?

In a recent issue of *United Church Herald*, Dr. Fred Hoskins aptly commented on the "power gaps" in our faith today. This, it seems to me, is precisely where we have failed. We have had a "power failure" because we have not used the Power available to us.

We have just relived (in Holy Week) the experience of that first group of beaten, bewildered, frustrated disciples. We need now to move on with them through Ascension Day and Pentecost. During those wonderful days that small army of men got its marching orders and its training in prayer. Here the miracle happened. They were transformed by the power of the Holy Spirit. They were equipped with a sense of mission. They were on fire with their mission to "proclaim the good news of their risen, living Lord."

The Women's Guild of the Evangelical and Reformed Church has annually observed a Day of Prayer for Missions on Ascension Day (May 7). Each year a service has been prepared. This year's service, entitled "Here am I! Send me," was written by Mrs. Norman Jodon of Bellefonte, Pa. and Mrs. Robert F. Beck of Lakewood, Ohio. Copies may be secured from the Women's Guild, 2969 West 25th St., Cleveland 13, Ohio for 5 cents per copy; twenty-five for 75 cents; fifty for $1.00.

Marion P. (Mrs. Gordon H.) Sperry of Allentown, Pa. is missionary education chairman for the E and R Women's Guild. Photo by courtesy of Meals for Millions Foundation.

Observe Ascension Day, May 7, 1959

E and R young people focus a . . .

SPOTLIGH

THE STATEHOUS

A RECENT survey conducted by *The New York Times* found that 39 per cent of the people questioned were unaware that Berlin lies behind the Iron Curtain.

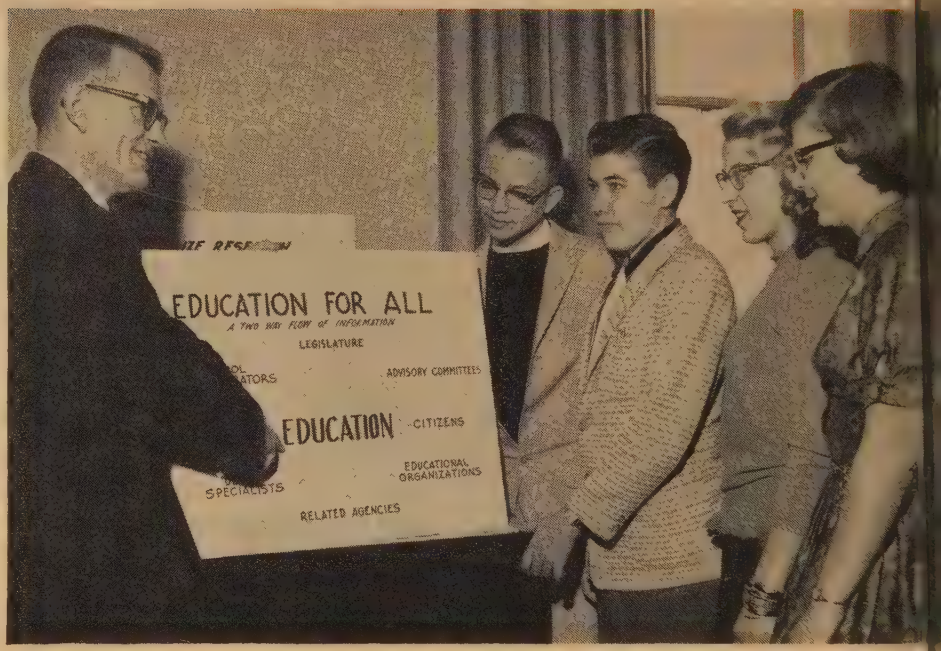
Commenting on this and other findings, a news analyst observed that in the face of such ignorance on the part of a large segment of our population, democracy might as well give way to dictatorship. It would be more efficient.

Informed Citizenry

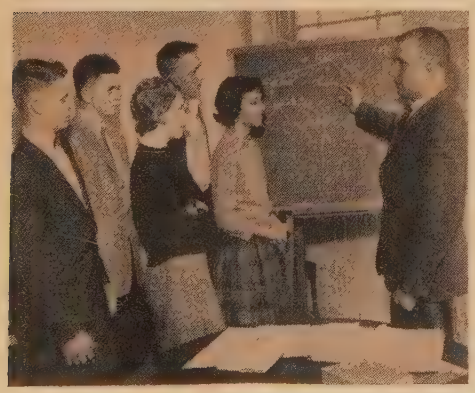
Obviously the *Times* interviewers did not talk with the members of our Youth Fellowships of Lancaster and Mercersburg synods of the Evangelical and Reformed Church in Pennsylvania. Recognizing that a well-informed citizenry is the life-blood of democracy and that democracy progresses from the town meeting and city hall to state legislature and to Washington, our Pennsylvania young people held a Christian Citizenship Seminar last month to study the governmental process at firsthand, focusing on our own state capital—Harrisburg.

According to Henry Tani, director of youth work for the E and R Church, this was the first time that any E and R youth group had sponsored such a seminar. It was patterned after the Christian Citizenship Seminar held in Washington, D. C. last year immediately following the first joint National Council of the E and R Youth Fellowship and the CC Pilgrim Fellowship in New York.

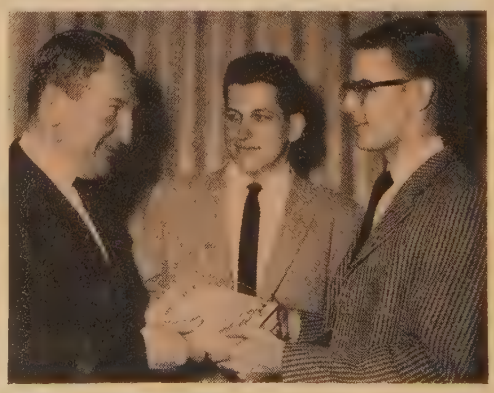
One hundred and fifty teen-agers gathered in Harrisburg on a Monday evening in March at Salem United Church for the first session—a worship service conducted by the Mercersburg delegates. After a briefing on the purpose of the seminar by Mike Young and the author, the two synod presidents, who explained that the group would explore "the need for a Christian impact



Goals of the Department of Public Instruction are explained to the young people.



Looking into intricacies of state finance.



Horace C. Ports, the author and Mike Young.

State senators outline their views.

DAVID R. PARTHEMORE

Sgt. Elmer J. Bottiglier shows how state police contribute to highway safety.

on political processes," all representatives were asked to bring a Christian perspective to their introduction to the political scene.

Dr. E. O. Butkofsky, minister of Salem Church, welcomed us to Harrisburg. The sermon was delivered by the Rev. Clara Settlemyer, the Mercersburg adviser. Other advisers attending the seminar were Diane Randolph of Harrisburg and the Rev. David H. Rapp, adviser to the Lancaster Synod Youth Cabinet. The Rev. J. Richard Bishop led the group in recreation.

The next morning we gathered early at the church for a worship service conducted by the Youth Fellowship of Fourth United Church of Christ in Harrisburg. At 9:30 three state senators met with us. Senator Edward J. Kessler, a Republican from Lancaster County, talked to us about church-state relations and education. Senators Douglas H. Elliot and George N. Wade, both Republicans, gave us realistic views of the importance of politics and the role of the politician. Politics, they said, need not necessarily be a "dirty word," and the politician has to emerge on occasions from a "smoke-filled" room to enter the legislative chambers where the real business of law-making is conducted. All three senators joined in pleading for more interest in government and politics on the part of the citizenry including young people.

Answering questions from the group, the senators found themselves dealing with matters of particular interest to teen-agers — Pennsylvania's proposed bills covering driving licenses for 18-year-olds, voting by 18-year-olds and the proposed six-day school week.

Mr. Parthemore, a resident of Harrisburg, Pa., is president of Lancaster E and R Synod's Youth Cabinet. Photos by courtesy of the author.

Following the session on the legislative aspects of government, our seminar members turned their attention to the implementation of legislation. Splitting into "special interest" groups, we met with representatives of seven state governmental departments, as well as the Pennsylvania Council of Churches and the State Chamber of Commerce. We interviewed men responsible for Pennsylvania's agriculture, forests and waters, health, public instruction, revenue, civil defense and state police.

Enlightened Concept

Recognizing, perhaps for the first time, how important these departments are in the functioning of the state we continued our discussions right through lunch at nearby restaurants.

After quantities of hamburgers and cokes had been consumed, the group reassembled at the church for a tour of the site of the work we had been briefed on —the State Capitol. There we saw government at work in the Senate chamber, listened as the House wrestled with tax problems and got some quick impressions of the "behind-the-scenes" operations of the civil service. After that we made a short visit to the Pennsylvania State Museum before returning to Salem Church.

Following the closing worship service, a weary but better informed group of teen-agers made its way to train and bus for the trip home. These citizens of a not-too-distant tomorrow could not help but get a more enlightened concept of the workings of government. Combining our new-found knowledge with Christian insights, we could never find a dictatorship desirable—"efficient" or not. We are certainly wiser about the democracy we live in and enjoy, thanks to the church seminar.

A cooperative approach to Christian higher education in Asia

DAVID M. STOWE

Five attractive Chung Chi College students.

Silliman U. procession (above). Tunghai University's library.

WHY DON'T all the mission boards pool their resources in a cooperative program? Wouldn't they make a much greater impact?"

This is a frequent question and a good one. It has a good answer. Just such a pooling of resources in cooperatively planned, comprehensive programs of Christian work is the day by day routine of such denominational agencies as our American Board of Commissioners for Foreign Missions and our Board of International Missions. In the last ten years expenditures by the American Board on ecumenical projects of many kinds have increased over 60 per cent. This has been done in a period when it has been possible to increase appropriations for its "own" overseas work by less than 1 per cent!

Excellent Example

An excellent example of such cooperation is the United Board for Christian Higher Education in Asia. In addition to the two mission boards of the United Church of Christ, seventeen other organizations representing churches and educational institutions of Britain and America share in the support and management of the United Board. It supports one leading university in each of four areas—Hong Kong, Taiwan, Korea and the Philippines. In addition, it contributes to the programs of other institutions in Japan and Indonesia. Nearly $1.5 million has been budgeted for these and other projects for the current year.

Behind the present United Board for Christian Higher Education in Asia, now in its ninth year of operation, lies the much longer story of cooperative Christian effort in higher education on the mainland of China. Yenching, Ginling, Fukien, Soochow—these were some of the great institutions for which the United Board (then the United Board for Christian Colleges in China) was responsible before the Communist revolution overwhelmed Christian education. With the expulsion of Western Christians from China in 1949, the United Board with its cooperating groups had to decide how to reinvest its then substantial resources of funds, administrative personnel and experience in ecumenical education. A new Statement of Purpose was framed in 1955:

". . . to foster Christian higher education, especially in East and Southeast Asia, developing needed institutions, supporting programs where support is justified, and using whatever other educational means may be indicated, always concentrating on quality rather than quantity, in an effort to make Christian higher education in that area a truly effective force in the life of church and nation."

A hard-hitting statement of the case for the cooperative approach to Christian higher education is made by William P. Fenn, general secretary of the United Board. He argues that too many so-called Christian colleges in Asia are neither academically respectable nor spiritually effective, and that on both counts they have no real claim to the name Christian.

The basic reason for this problem is the ever-increasing cost of higher education, Dr. Fenn says, together with a faulty assumption that all institutions overseas are rapidly becoming self-supporting. But there can be no such thing as a good self-supporting college unless it is endowed with sums fantastically high even for the United States. For Asia such self-support—if high standards are to be maintained—is out of the question. And the situation is made more serious by increasing competition from far better financed government institutions. Education on shoe-string budgets can no longer command respect, even in Asia.

To deal with this problem Christian forces must not only increase their support of higher education. They must plan carefully what targets they wish to hit and they must place their shots with utmost care.

"No Christian college," says Dr. Fenn, "that automatically, unthinkingly walks year after year in its own foot-

Chung Chi College, nestled in hills above Hong Kong, was established in 1949.

prints can expect to maintain a place of significance and effectiveness. Nor is any Christian college that thinks it can compete on a quantitative basis likely to be anything but a pale copy of the non-Christian best. Only by careful selection of goals and a deliberate self-limitation, no matter how temporarily painful, can a college hope to maintain that quality and that uniqueness that are both its justification for being and its hope of success. No college can achieve this unless it has an impregnable concentration of academic and spiritual power."

Massive Support

To carry out this policy of giving massive support to carefully selected institutions of strategic location and promise, the United Board has taken particular responsibility for Chung Chi College in Hong Kong, Tunghai University on Taiwan (Formosa), Silliman University in the Philippines and Yonsei University in Korea. Each has a significant place in Christian strategy for Asia.

Chung Chi and Tunghai continue the tradition of service to the Chinese people that has been so important in the history of the American Board and the Board of International Missions. First of the several colleges that came into existence in Hong Kong after 1949 to meet the demand for university education of the Chinese type, Chung Chi holds promise of becoming the leader in its field. A lovely scenic location is being developed into one of the most beautiful campuses in the world. Enrollment is approaching 500 and a faculty of high quality is being assembled. Students are given pre-professional and professional training for teaching, business, social and religious work—all expanding fields in Hong Kong. As a result Chung Chi graduates are readily and adequately placed.

Located on the very doorstep of Red China, Chung Chi is in a particularly strategic position. Here is a Christian college that Communist China and its students can look at and hear about, and to which some students moving back and forth through the bamboo curtain might come. Chung Chi is planning for a larger student body, with special concern to attract students from the large and extremely influential Chinese communities of Southeast Asia. The Rev. Sterling H. Whitener, Evangelical and Reformed missionary in Hong Kong, has been closely associated with the development of the college.

American Board interests in Tunghai University in Taiwan are symbolized by the presence on its faculty of James A. and Maude Hunter, veteran North China missionaries. Tunghai is another new creation to meet special needs and opportunities following the Communist victory on mainland China. The campus itself is a creative architectural achievement.

At Tunghai every student participates in a labor program involving four hours a week. This is the first substantial attempt in a non-Communist setting to correct the traditional Chinese bias against any involvement of "scholars" with labor. As such it has been taken as a model by the Taiwan Ministry of Education. Other remarkable features of the Tunghai program include a pioneering program in general education and an emphasis upon rethinking the Chinese cultural heritage so as to provide a genuine alternative to Chinese Communist leadership.

Educational Experimentation

Finally, for the first time in recent history, a Chinese university has been granted some freedom for educational experimentation. Notably, Tunghai is to have a recognized chair and department of religion. An effective chaplaincy is already a feature of the campus.

With its fifty-eight years of history and its large student body, which welcomes 2,500 freshmen each year, Silliman University at Dumaguete in the Philippines has long had hearty American Board support. It is sometimes spoken of as the most important single factor in the strength of Philippine Protestantism. United Church of Christ missionaries on the faculty include Alexander J. Grant, professor of theology; Dr. and Mrs. Paul T. Lauby, minister of the university church and the kindergarten supervisor; and Dean and Mrs. James F. McKinley of the College of Theology.

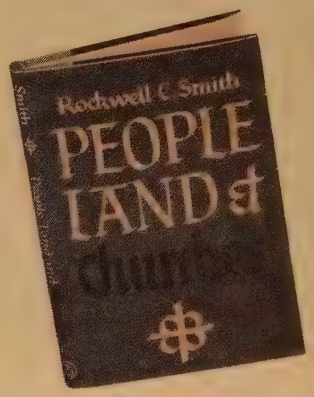
Fellowships for Chinese students at Japan International Christian University in Tokyo are a significant United Board project at another institution closely related to the overseas mission of the United Church of Christ.

"Christian higher education in its social setting requires free inquiry into truth, not only intellectually comprehended but also undergirded by Christian moral and spiritual values. We believe such inquiry—based on the highest intellectual standards, rooted in our cultures, producing men and women of Christian character, professional competence and dedication to service to God and humanity—will enable Christian universities to be true to their high calling," declared the presidents of the Asian Christian universities at a recent annual conference.

Dr. Stowe, educational secretary of the American Board of Commissioners for Foreign Missions, served as a missionary in China 1947-1950. Photos by courtesy of United Board for Christian Higher Education in Asia.

NEW BOOKS ON MISSIONAR

The interdenominational themes chosen by the Commission on Missionary Education, National Council of Churches, are The Church's Mission in Town and Country and Africa.



TOWN AND COUNTRY

The purpose of this study is to acquaint both urban and rural Christians in the United States and Canada with the vast social changes taking place in town and country life, to show how churches are meeting these changes and to challenge town and country and urban Christians to a new commitment to the task of making the United States and Canada more Christian.

PEOPLE, LAND AND CHURCHE

By Rockwell C. Smith

An informed and common-sense approach town and country problems. The lively text prob sociological and economic concerns but stres especially the mission of the church in rural co munities. The author gives examples of how lo churches help provide spiritual and material curity, techniques by which churches cooper with other community organizations and ho church agencies plan for rural welfare.

Cloth $2.95
paper $1.50

ADULT GUIDE ON THE CHURCH'S MISSIO IN TOWN AND COUNTRY, 50 cents.

AFRICA

The purpose of this study is to acquaint Christians in the United States and Canada with the revolutionary changes going on in Africa, to lay bare the spiritual hungers and searchings of Africans, to show what the Protestant churches are doing—and should be doing—to meet these spiritual hungers and to challenge Christians throughout the world to partnership with African Christians in winning Africa to Christian ways.

THE WAY IN AFRICA

By George Wayland Carpenter

A penetrating exploration of the potentialities "new" Africa. After tracing briefly the history the continent, with particular attention to th early influence of missions, the author analyze the changing patterns of culture, the power nationalism and the growing force of racial con sciousness. The Christian church is depicted catalyst and conscience, the one authentic wa for the future.

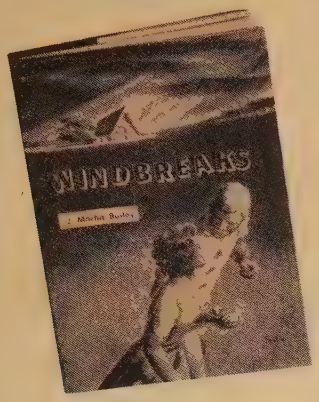
Cloth $2.95
paper $1.50

ADULT GUIDE ON AFRICA by Edwin F. Tewks bury, 50 cents.

THEMES FOR 1959-1960

LUCY M. ELDREDGE

Other books and materials are listed in the annual Friendship Press announcement available either from the Pilgrim Press Bookstores or Eden-Heidelberg Bookstores.



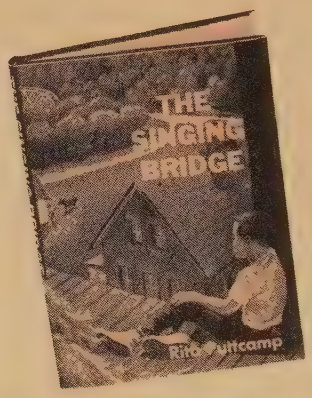
WINDBREAKS

By J. Martin Bailey

Six graphic stories of the rural church in action. Each illustrates how a church is developing its own "windbreaks" against elements that threaten town and country communities. The narratives are centered in various situations. The people in each of these churches are striving to work out an effective program. The stories will give many young people a new view of the vital role the town and country church can play.

Cloth $2.95
paper $1.50

YOUTH AND THE TOWN AND COUNTRY CHURCH by J. Martin Bailey, 65 cents.



THE SINGING BRIDGE

By Rita Puttcamp

The story of Danny Baxter and all the exciting things that happen near the "singing bridge" when a new construction plant comes to Scioto Valley. Boys and girls will enjoy reading about how Danny and his brother help their father prepare a trailer court and recreation center on their dairy farm for families of the construction workers and how they help reopen an old church.

Cloth $2.95
paper $1.50

A JUNIOR TEACHER'S GUIDE ON THE CHURCH'S MISSION IN TOWN AND COUNTRY by Doris Demaree, 65 cents.

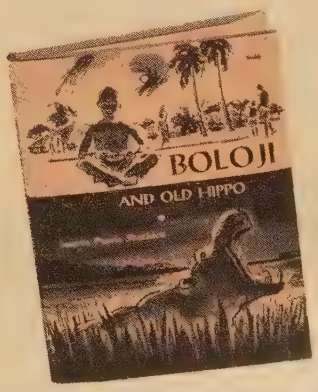
JUNGLES AHEAD!

By Esther D. Horner

Six true stories about young Africans who have discovered there are no jungles that cannot be penetrated with the light that "shines in the darkness." Principal characters include the daughter of a witch doctor who becomes a Christian, an *mvet* player who takes his gospel minstrelsy to the villages and many others. Each story gives perspective to the amazing strides that are being made today by African youth.

Cloth $2.95
paper $1.50

YOUTH GUIDE ON AFRICA by Rowena McCutchen, 65 cents.



BOLOJI AND OLD HIPPO

By Juanita Purvis Shacklett

Introducing Boloji, a bright-eyed Christian boy of the Congo. His ambition to catch Old Hippo, a big-mouthed hippopotamus who takes corn from the village, is interrupted when he must move to the city. However, the city provides its own adventures and soon Boloji is able to return to the village to help try a new way of trapping Old Hippo. The story gives real understanding of African child life in both villages and cities.

Cloth $2.95
paper $1.50

A PRIMARY TEACHER'S GUIDE ON AFRICA by Juanita Purvis Shacklett, 65 cents.

In observance of Rural Life Sunday May 3, the author points up what is needed . . .

"We don't want to give up our church!" This poignant cry was directed to me by a layman in answer to my question: "What do you want as a solution to the problem facing your small congregation?" The situation was not unique and the layman's emotion-laden reaction was expressive of the feeling of loyal Christian laymen everywhere. No good Christian wants to "give up" his church.

Possible Dissolution

The issue for this open-country church, Immanuel (100 members), arose because St. Paul's, the nearby city church, had grown large enough and strong enough to support a full ministry by itself—and wished to do so. The two churches had been yoked in a charge for many years now. The city church had petitioned for dissolution of the charge. This action left the country church out on the end of a long limb.

Synod president, national town and country secretary, pastor and consistory of Immanuel Church were assembled to discuss possible lines of action for the country church. There seemed to be no other E and R or CC church with which a new charge relationship was feasible; federation with the only other church (of another denomination) in the immediate vicinity did not seem possible. With only a hundred members, and not many unchurched families in the area as prospective members, the Immanuel consistory did not feel that its budget could be doubled to provide a parsonage and to pay the cost of a full-time pastor.

Immanuel is located only seven miles from St. Paul's. Most of its constituency live between the two churches, and many would have to travel no farther to St. Paul's than to their present building. Aware of these facts and sensitive to the problem they were creating for the country people, St. Paul's had officially extended an invitation to their country neighbors for merger of the two congregations —in the city, of course. It was in view of this well-meant and sincere offer of fellowship that the layman had cried out: "We don't want to give up our church!" I cite this case to suggest that more is involved here than the fate of one country church, important as that is. Implicit in this one crucial situation is the whole problem of the meaning of the church and the meaning of Christian loyalty in respect to the town and country church and, indeed, the whole church.

Clearly, this layman's vehement statement was an expression of his resistance to the idea of abandoning a building and blending the familiar fellowship of country people into a larger and more urbanized fellowship. One felt that underlying his strong emotion was a primary loyalty to a place, to a building and to a local group, rather than to the church in its essential aspect as the total fellowship of the people of God.

To some extent the town and country church is in trouble in these changing times because we have been too successful in teaching loyalty to the wrong things. We have become the victims of our own success. For generations we have taught people to be loyal to Immanuel Church. And Immanuel Church has been interpreted or at least understood by many to mean this building in this place associated with this denomination and surrounded by this cemetery.

If one were to probe in depth into the emotional life of many a country-church member, the ultimate object of devotion would, I fear, turn out to be a building, a pew, a hymn book, a stained glass window with grandfather's name on it, a gravestone marking grandmother's final resting place. Closely associated in loyalty would be that cornerstone with the word "Evangelisch" or "Reformiert" or "Congregational" or some other ancient denominational designation.

Misplaced Devotion

In the old days of rural stability this was not so bad. Ordinarily people were born, educated, married, vocationally occupied and buried all within the confines of a single community. In such a community this church in this place was the only manifestation of "The Church" that the layman ever really knew. Loyalty to the local church became a reasonable facsimile of loyalty to the church universal.

Yet even in those days this sort of idolatry (misplaced devotion) was not really good enough, for it often formed the basis of resistance to benevolent giving, mission support and other devices of more universal vision and outreach.

In this modern day the misplaced devotion of many people to place, building and denomination has many more counts against it. Although rates of mobility are still lower in the country than in the city, the fact is that many rural people today are on the move. Many move from farm to farm, from one rural community to another. Thousands each year are leaving farms and moving to

SHIRLEY E. GREENE

"To Save Our Church"

towns and cities. Other thousands are leaving cities to seek the quieter and simpler life of an adjacent rural community. One of the unsolved problems of the church is how to persuade such people to take their church membership with them to the new community. Their resistance to this proper and sensible procedure stems in large measure from their idolatry to place, building and denomination.

Urban Adjustment

A large proportion of the children and young people reared in the typical rural community will inevitably leave that community after high-school graduation for a city career. In the degree to which we have inculcated in them this false loyalty to place, building and denomination, we have incapacitated them for effective churchmanship in the city church that they ought one day to join and serve.

This same idolatry in a rural-urban fringe church causes the old-timer to shut out the newcomer because his background is of a different denomination, or because perchance too many like him might force the old-timer to give up his old building for an enlarged one. Thus many rural churches are hindered from the growth and service that would occur as population growth brings them into the rural-urban fringe.

Then, of course, we encounter the many cases like the one with which this article began—struggling churches in static or declining rural communities, churches that have no future hope except in some sort of union or cooperative relationship with neighboring churches, churches that, because of population depletion, cannot live and yet, because of false loyalty to place, building and denomination, cannot die.

What is the answer? Certainly no adequate solution to so deep-seated a problem is to be found in the gadgets of union, federation, group ministry, larger parish and the like. These devices of rural churchmanship may be effective vehicles for solution, but the true resolution of the problem must occur at the same level where the trouble lies—at the level of loyalty.

The success of rural-church leadership for tomorrow lies, I am convinced, in our ability to help our people see, understand and feel the true meaning of the church as a universal fellowship of the people of God. Only as they are won by preaching, by group study and discussion, and by action to a profound sense of belonging to such a universal fellowship can they function effectively as members of that local manifestation of the church known as Immanuel United Church of Christ.

Is this to say that the local church has no significance? Not at all. A famous philosopher has said: "Nothing is real until it becomes local." This is also true of the church, or at least of the individual's experience of the church. But here again our task is to be sure that our local loyalty is to the essential church—the fellowship of the people of God; not to the incidental church, which is this particular building, that familiar pew, those altar furnishings given by the Ladies Aid, that horrible (but to me, sacred) painting of Jesus walking on the water hanging in the rear of the chancel.

When we see the building and the denomination as symbols and tools of the church rather than mistakenly identifying them with the church itself, then our loyalty can begin to run to the true body of Christ, and our devotion, to Christ himself, the head of the church.

Universal Fellowship

We begin to understand that Immanuel Church is more than a local fellowship, that it is also a manifestation in this place of the true, total and universal fellowship of God's people. Then, when the circumstances of life remove us from the Immanuel neighborhood, it becomes possible to join, without serious wrenching of our loyalties, whatever true and convenient expression of the Christian fellowship we find in the new environment.

We see that Immanuel and St. Paul's are not two separate churches divided by so and so miles, by such and such a history and by separate buildings, but are rather two manifestations of one great, total fellowship. Then we may come to understand that abandoning a building may not mean "giving up our church." On the contrary, closing a building, merging two congregations, uniting local fellowships while there yet remains something substantial enough to unite may, in fact, be the most effective and the most God-inspired way "to save our church."

"Rural Life Sunday, or Rogation Sunday, occurs on the fifth Sunday after Easter as a traditional observance of the church to emphasize man's dependence on God. This celebration had its origin in a day when the vast majority of people were tillers of the soil, society was relatively simple in structure and the lines separating rural and urban were rather distinct. In such a day, the singular invocation of God's blessing upon the tiller, the seed and the soil was meaningful and highly relevant."

Mr. Greene is secretary for the town and country church, E and R Board of National Missions. Photo by David W. Corson of A. Devaney Inc., New York City.

NEWS

WITHIN THE UNITED

MISSIONS COUNCIL APPOINTS NEW EXECUTIVE

The Rev. S. Macon Cowles Jr. of Salt Lake City, Utah has joined the staff of the Missions Council of the Congregational Christian churches. Mr. Cowles will be responsible for initiating and developing Missions Council services for the churches. He will also supervise the united fund appeal to the churches in behalf of the denomination's boards and agencies, his title being program secretary for promotion.

The Missions Council works with local churches to interpret and secure support for home and foreign mission work.

Mr. Cowles has been minister of the Holladay Community Church in Salt Lake City since its inception. He was called to the city in 1953 to establish the church, which now has more than 450 members, a church school of 1,000 and a budget of nearly $36,000. Prior to that time Mr. Cowles held pastorates in Spring Valley and Wellsville, N. Y.

A graduate of Oberlin College, Mr. Cowles received his Bachelor of Divinity and Master of Sacred Theology degrees from Union Theological Seminary in New York City. He was a navy chaplain from 1944 to 1946 with duty in the Philippines. Prior to that he was executive secretary of the student Y.M.C.A. at City College in New York City.

Active in both denominational and interdenominational work, the new Missions Council executive was chairman of social action for the New York Congregational Christian Conference while serving in the state. Since going to Utah he has been moderator of the Utah Conference. He was also chairman of the radio and television committee of the Utah Council of Churches, the chairman of the provisional committee that organized the Salt Lake City Council of Churches and the president of the city ministerial association.

JEWISH NEIGHBOR DISCUSSES PSALMS

A casual invitation to a Jewish neighbor to help in the study of the ancient Jewish hymnbook, *The Psalms,* led to a rewarding friendship that has enriched the lives of many people.

When the adult church school of First E and R Church, Salisbury, N. C. studied *The Psalms* last fall, someone suggested that a prominent businessman in the community, who is of the Jewish faith, be invited to speak to the group on the place of the Psalms in present-day Jewish worship.

A member of the Conservative branch of Judaism, Samuel W. Guyes gladly accepted the invitation. In the course of his address, he quoted and sang many of the Psalms in Hebrew, using the *Book of Worship* of his own congregation. He also spoke highly of Walter E. Dobler's *Psalms—an Early Hymnbook,* the study text for adults in the E and R Church and Home Series curriculum.

Some weeks later Mr. Guyes called the pastor of First Church, the Rev. Porter W. Seiwell, to say that the experience of sharing with his Christian neighbors in the study and especially the reading of Mr. Dobler's commentary had helped him to a new appreciation of the Psalms. As an expression of his gratitude, he offered $50 to be used as awards for the best essays written by members of the church school on the subject "What the Psalms mean to me." Mr. Guyes attended the morning service at First Church on Brotherhood Sunday to present the awards to the writers of the three best essays. Shown in the photo are *(from left)* the Rev. Mr. Seiwell; award winners Elizabeth Arey, third place; Mrs. Harold Isenberg, second place; Ann Daugherty, first place; and Mr. Guyes, who congratulated the winners.

WASHINGTON UNIVERSITY INSTALLS STUDENT PASTOR

A SERVICE of worship unique in the history of Washington University in St. Louis, Mo. was held last month when the Rev. James W. Ewing, a Congregational Christian minister, was installed as the first university pastor and director of the United Campus Christian Fellowship.

Four denominations are cooperating in sponsoring Mr. Ewing's ministry on the campus: Congregational Christian, Evangelical and Reformed, United Presbyterian U.S.A., and Presbyterian, U.S.

Highlighting the service was an address by Dr. Arthur Holly Compton, Presbyterian layman, who is distinguished service professor of natural philosophy at Washington University and an internationally known atomic scientist and Nobel Prize winner. His subject was "Education and a sense of direction."

Shown in the photograph are *(left to right):* Mr. Ewing; Arno J. Haack, Congregational Christian layman, the university's dean of students; Dr. Compton; and the Rev. William Laurie, pastor of Samuel E and R Church, St. Louis and chairman of the United Campus Christian Fellowship's board of directors.

A student center across the street from the university provides a meeting place for student activities.

The CC and E and R churches in Missouri also jointly sponsor the United Student Fellowship program at the University of Missouri in Columbia, with the Rev. Robert Richter as the student pastor.

PRESIDENT AND PRIME MINISTER ATTEND UCC SERVICE

THE President of the United States and the Prime Minister of Great Britain worshiped with a United Church of Christ congregation on Palm Sunday. Coming down from their mountain conference at Camp David, they motored six miles to Thurmont, Md. and attended services at Trinity United Church of Christ. Here they sat side by side in the fifth pew and listened attentively as the pastor, the Rev. Samuel A. Moyer, led the congregation in prayers that included the lines: "We do not pray for our country alone. We pray not for the peace-lovers or the peace-talkers, but for the peacemakers."

The minister also prayed for binding "the nations of the world in unity" and asked for the early recovery of Secretary of State Dulles' health.

Wide World

The unheralded appearance of their distinguished visitors startled the small-town congregation. The President and the Prime Minister had asked that word not be spread of their intention to attend services.

It was not until 7:00 o'clock on the previous evening that Mr. Moyer learned of the President's plans. The pastor summoned some of the women of the congregation, who showed up with vacuum cleaners and dust mops—the congregation is building, and things were "really a mess," said Mr. Moyer—and worked into the evening.

In his sermon, the minister spoke of the manner in which many of those who acclaimed Jesus when he entered Jerusalem on Palm Sunday cried out for his crucifixion on Good Friday. "A good beginning is a fine thing," he said, "but it is the faithful, persevering Christian who wins the crown. . . . Sporadic and periodic Christians are not faithful Christians."

Continued on next page ▸

IOWA CONFERENCE DEDICATES RETIREMENT HOME

Wellhouse Studio

THE THIRD unit of the Mayflower Home, retirement home of the Iowa Congregational Christian Conference situated in Grinnell, was dedicated on March 17 with a service in the Warren Hathaway Denison worship center. Built at a cost of $429,000, the new Pearson Hall contains twenty-five apartments, a lounge, a chapel and meeting room with adjoining community kitchen, an office and information center.

Those participating in the service of dedication were the Rev. Robert L. Stone of First Church, Mason City, who gave the dedicatory address on "The creative years"; Dr. Royal J. Montgomery, founder and past president of the home; the Rev. Sam T. Lenters of Mayflower Church, Sioux City, moderator of the conference; the Rev. Judson E. Fiebiger, conference superintendent; and Harris R. Stafford, the home's executive director. The call to worship was read by the Rev. Leland W. Mann of First Church, Grinnell.

Mayflower Home features apartments instead of the conventional type of dormitory rooms. While initial construction costs are higher, it is felt that the service potential is much greater. Seventy residents now occupy the three buildings representing a total investment of $900,000.

Three large rooms with varied equipment provide the setting for the Day Center program, which is open to the senior citizens of the community. Residents participate also in a men's club and a women's club and are active in various church and community groups.

Priority is given to ministers who have served a major portion of their time in Iowa and to missionaries born in the state. However, members of other conferences and denominations are also welcome if they are 60 years of age or over.

YOUTH LEADERS MEET WITH PRESIDENT

REPRESENTATIVES of the youth fellowships of the United Church of Christ were among the thirty-four denominational youth-group presidents and officers of the United Christian Youth Movement who last month exchanged beliefs and concerns on many key issues of the day with President Eisenhower, a Cabinet member, State Department officials and Congressional leaders. They presented the President with a bound copy of the statement adopted by the UCYM General Council at its 1958 meeting, entitled "Theological and moral bases for Christian action in international affairs."

"Christian love and belief in the equality of man under God give us a concern for people, which requires a just society," the statement said. "Christian youth as instruments of God can influence change toward his will as a part of the world mission of the church." The statement sought extension of human rights, elimination of the causes of war, of discrimination, exploitation, gross inequities in living standards and unequal opportunities for work and education.

In his response, the President told the young leaders that a nation that does not subscribe to the primacy of religious values can only turn out "educated mules." He stressed that free government is based on the dignity of the individual and his God-given rights. Christian philosophy forms the basis of his own personal convictions, he said, adding with a smile that as President he cannot serve as a preacher.

Photo shows group assembled outside the White House after their call on the President. Herman C. Ahrens Jr., editor of *Youth* magazine, which serves both the E and R Youth Fellowship and the CC Pilgrim Fellowship, is at the extreme left of first row of standees. Other members of the United Church present included Reginald Wagner (E and R), co-president of United Church youth; Stuart Langton (CC), national president of UCYM; Kathleen McElroy (E and R), co-vice president of United Church youth and national secretary of UCYM.

RNS

RHODE ISLAND CHURCH SERVES CHINESE

A SPECIAL class for Chinese American women is an unusual feature of the church school of Beneficent Church (Congregational Christian) in downtown Providence, R. I.

In making her pastoral calls, the Rev. Eunice B. Shaw, assistant minister of the church, met a number of women of Chinese background who could not accept her invitation to attend church services because of their inability to understand and speak English. Determined to solve the problem, Miss Shaw arranged a special class in English for them during the church-school session on Sunday morning with Mrs. Marian Dunham, a volunteer teacher, in charge. For want of other available space, the group meets in the church kitchen *(see photo)*.

Following the church-school period, the women attend the morning worship service as a group, but they leave before the sermon to reconvene as a church-school class —this time to study religion in the Chinese language. Shortly after 12 o'clock, they gather up their children attending classes in other parts of the building and depart for home.

Beneficent Church has had a long and interesting ministry among the Chinese Christians of Providence, dating back some forty years. In the beginning, Chinese men, who had come over from China without their families, began to attend classes in English at the church. Now with their homes established their children have become active in the church school and sing in the junior and youth choirs. However, their mothers were unable to overcome the language barrier. With the help of the new class, an ever-growing number of Chinese adults in the community are participating in the life of the congregation.

Dating back to 1743, Beneficent Church will observe the 150th anniversary of its present edifice in 1960. Plans for expansion in the near future are well under way. All indications point to the fact that here is a city church with a progressive, forward-looking program bent on filling an important place in the life of the community for many years to come.

Beneficent Church has a membership of 714. The Rev. Arthur E. Wilson is minister. Mr. Wilson is assisted by Miss Shaw and Elsie B. Simmons, director of Christian education.

W. W. Richardson

THE "CHURCH IN THE GARDEN" GROWS

MIAMI'S most historic church in lovely Coconut Grove has been known since it was founded in 1897 as "The Church in the Garden." Constructed of rose-colored blocks of native coral and set in a semi-tropical Florida garden, it is no less a stalwart monument to its Congregational Christian heritage than its sister churches founded in a more rugged climate.

Its legal name is Plymouth Congregational Church and its committed minister is the Rev. Dr. David Justin Davis. But, as Dr. Davis and others have known for a long time, the edifice just isn't big enough any longer to do the work it has to do.

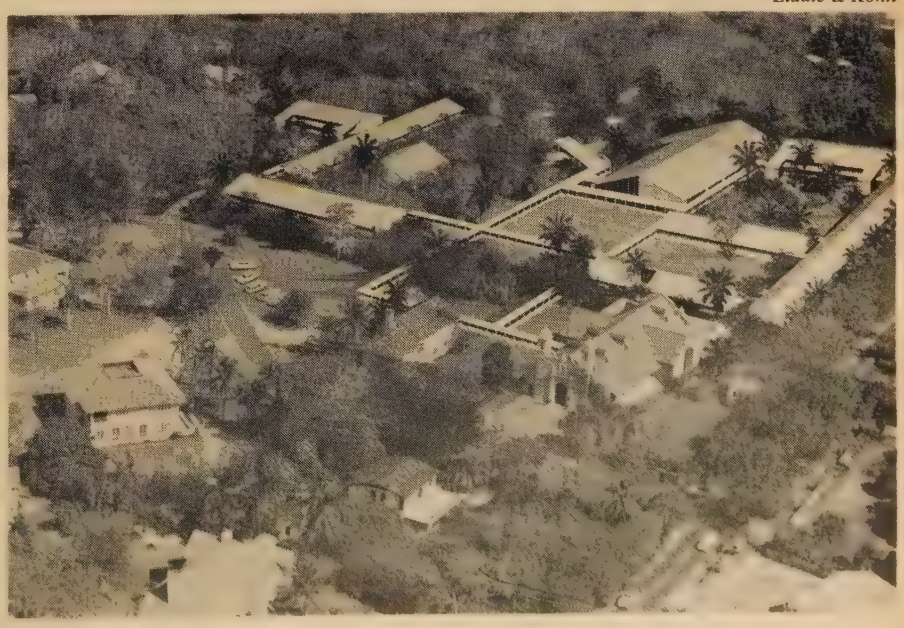
The spacious grounds adjoining the church property contributed to the "garden" feel of Plymouth Church. When, through the cooperation of its owners, Mr. and Mrs. Elliott N. Park, the five-acre property was made available to the church, the congregation quickly purchased it and dedicated it to "the furtherance of God's work in the church and in the world-wide community."

This significant event in the church's life took place a few minutes after midnight 1959 at a New Year Watch Night Service. And now, only a few months later, an Expansion Fund Campaign—to which approximately $160,000 has been pledged to date—is in full swing.

Located to the north of the present sanctuary, the new buildings *(see photo)*, some of which will be completed by September 15, will provide a much-needed Fellowship Hall with additional church-school facilities and a nursery for babies and small children. There will be room for the church's expanding program as well as new church offices, a spacious library and meeting rooms for church youth groups.

The chairman of the church's board of trustees, W. T. Etzel Jr., points out that several buildings included in the purchase will also alleviate the most pressing needs of the church until all buildings have been completed. To ensure that the same Spanish style is maintained in the new buildings, the church has re-engaged the architects who remodeled the sanctuary five years ago.

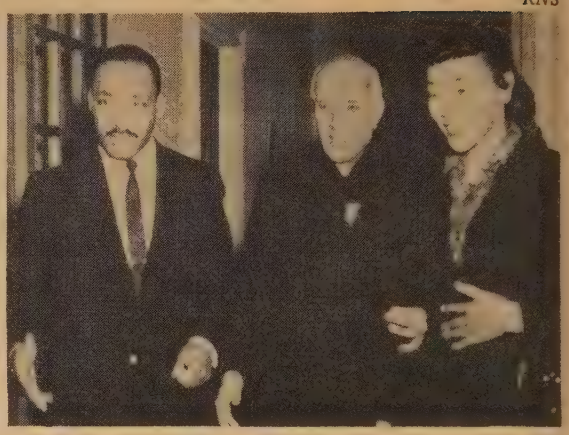
Liddle & Kohn



NEWS of the WORLD

MARTIN LUTHER KING VISITS PRIME MINISTER NEHRU

RNS



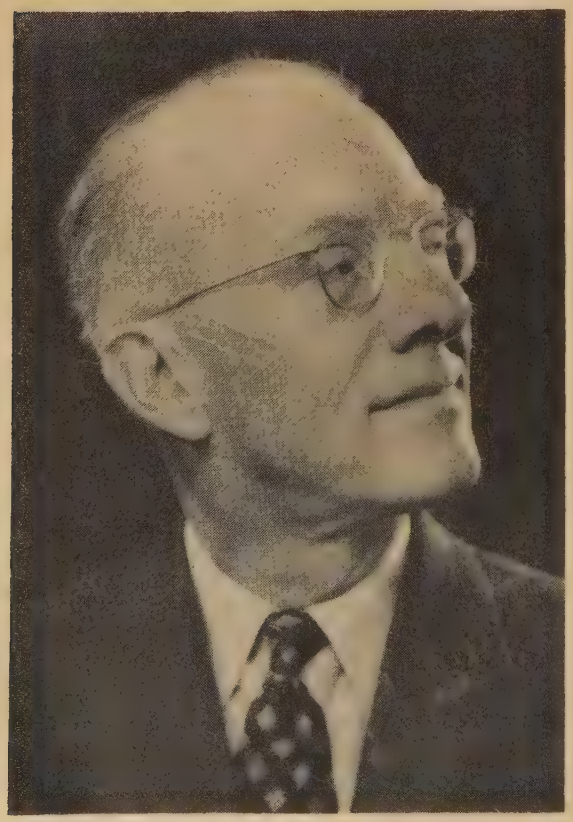
THE REV. Dr. Martin Luther King Jr. of Montgomery, Ala., whose application of the teachings of Gandhi has aided American Negroes in the struggle for civil rights, said recently that India was "integrating its untouchables faster than the United States is integrating its Negro minority."

Upon his return to the United States from a month's tour of India, Dr. King reported that of the country's near 400,000,000 population, it was estimated that "not 100 persons today would sign a petition endorsing untouchability." Photo shows Dr. and Mrs. King with Prime Minister Jawaharlal Nehru.

The Negro minister, pastor of the Dexter Avenue Baptist Church in Montgomery, led the successful Negro boycott against segregated seating on buses there in 1956. His tour of India for a closer study of the Gandhian nonviolence movement was sponsored by the American Friends Service Committee in cooperation with the Gandhi Peace Foundation.

As a people, Dr. King said in an interview, Indians like Americans. "However, there is a strong antipathy to American foreign policies." The Indians are opposed to establishment of United States military bases overseas. A special institute is to be held next summer to adapt methods of nonviolence.

NEW ARCHAEOLOGICAL FINDINGS PUBLICIZED



THE CLOSING weeks of Lent were marked by three widely reported developments in the fields of biblical scholarship and Christian archaeology. One was a report of the discovery of a "Gospel of St. Thomas," apparently compiled by a third- or fourth-century Gnostic and said to include some hitherto unknown sayings of Jesus.

The discovery was announced by Dr. Oscar Cullmann *(see photo)*, a Swiss-born Lutheran who is visiting professor at Union Theological Seminary in New York City. Prof. Cullmann claimed the find was "comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament." He described the "Thomas" document—one of forty-four Coptic manuscripts found in 1946 in a tomb in upper Egypt but still unpublished—as very closely related to documents used by the writers of the Gospels.

In Toledo, Ohio Dr. C. Umbrau Wolf, a Lutheran pastor, reported that studies of recently translated manuscripts found among the famous Dead Sea Scrolls have convinced him that the Last Supper and the betrayal of Christ took place on Tuesday night and not on Thursday night as Christians have believed for centuries.

An authority on ancient epigraphs or inscriptions, Prof. Margharita Guarducci of the University of Rome, who has been engaged in a five-year study of ancient graffiti or wall scratchings, reported that she had deciphered an inscription beneath the Altar of the Confession in St. Peter's Basilica that supported claims that St. Peter was buried there around 67 A. D.

PROTESTANT REACTION TO ECUMENICAL COUNCIL "DISAPPOINTING"

PROTESTANT reaction to Pope John XXIII's call for an Ecumenical Council to foster Christian unity has been "disappointing." However, the attitude of the Eastern Orthodox churches is one of "confidence and expectation."

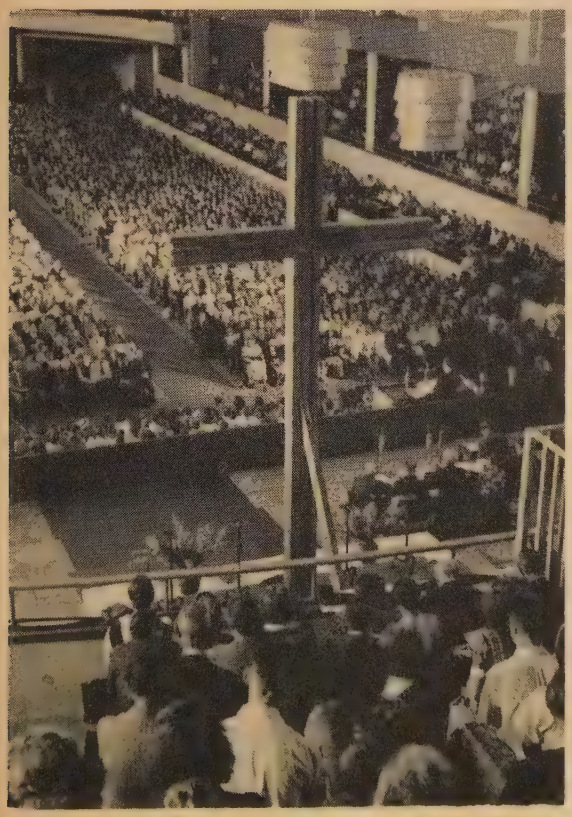
These reactions were published in the official information bulletin of the Rome diocese, of which the Pope is bishop. They were evaluated on the basis of sermons, press releases or interviews voicing Protestant and Orthodox views on the Pope's unity move. The bulletin saw the Trinity as a source of discord.

The bulletin referred to the forthcoming meeting of Catholic bishops and theologians as the "Council of Hope." The council is expected to meet in Rome in 1961. It will be the twenty-first in the Catholic Church's history.

At a meeting in Geneva last February, the executive committee of the World Council of Churches adopted a "wait and see" attitude toward the Ecumenical Council. It voiced general approval of a statement by Dr. W. A. Visser 't Hooft, the World Council's general secretary, who said: "Much depends on the spirit in which the question of Christian unity is approached. The question is: How ecumenical will the council be in composition and spirit?" The view was unanimously voiced that the experience of the ecumenical movement as expressed by the World Council indicates that "progress toward unity is made when churches meet together on the basis of mutual respect with full commitment on the part of each church to the truth of the gospel, to charity and to a faithful interpretation of its deepest convictions."

Vatican sources have expressed the belief that the attitude of the Orthodox churches is "more conciliatory" and "less hostile" today toward reunion than at any time since the "Great Schism" of 1054. They recalled that partial reunion occurred between the time of the Council of Lyons in 1274 and the year 1282, and later after the Council of Florence from 1439 to 1472. However, they added, in each case the quarrel was resumed, and Catholics and Eastern Orthodox separated again into rival religions.

GERMAN RALLY TO DISCUSS NEW THEMES



PROTESTANT-CATHOLIC relations in "diaspora" areas (beyond Germany), the ecumenical movement and the influence of mass media will be discussed for the first time at the German Evangelical Church Day *(Kirchentag)* rally in Munich, West Germany, August 12-16.

Discussion of "The Diaspora" will be of particular interest to Bavarian Protestants since for the first time in its history the rally is being held in a largely Roman Catholic region. Sessions on the ecumenical movement will stress problems of the younger churches in Asia and Africa. Included in the mass media talks will be the press, films, radio and television.

Also new this year is an Evangelical Counseling Service under which theologians, lawyers, doctors and psychiatrists will be available for individual consultation on personal problems. Facilities for private confession will be provided as in past years.

During the five-day rally, ten working groups will explore church, political, family, community, vocational and social problems in the light of the Evangelical faith. Prominent clergymen and lay leaders will lecture on related topics. Accommodations are being sought for the 50,000 German Protestants and delegates from Protestant churches throughout the world. In addition, it is hoped that 30,000 Evangelical Christians from the Soviet Zone will be permitted to go to Munich for the gathering. The five-day congress will feature about 360 different events. Photo shows study group during an earlier rally in East Berlin.

Building the Church Program

VII . . . SOCIAL RESOLUTIONS SERVE AS GUIDES

RAY GIBBONS

One of the ways in which the church strengthens its program and renews its purpose is through self-criticism of its complacency and by bearing its Christian witness on critical social issues.

To aid church members in evaluating church practices and discovering God's will for human relationships in our time it is expected that the General Synod of the United Church of Christ will continue the practice of the Congregational Christian and Evangelical and Reformed churches of speaking to the churches and the nation through resolutions on social issues.

Unresolved Problems

Social resolutions are policy statements that develop in response to specific needs and are adopted by the deliberative assemblies of churches after careful consideration by their members. They represent an effort of the church to confront the unresolved problems of the body politic.

One great tragedy of the church today is that so many of its words are hopelessly irrelevant to the complex problems with which men wrestle: automation, nuclear power, agricultural surpluses, racial prejudice. How can we translate the gospel from ancient tongues to the idiom of political and commercial discourse in America? How can the church engage deeply in action on the people's behalf as a living witness to the compassion and justice of God in Christ?

A good resolution deals with tough problems that face the decision-makers in factories, in offices, in political parties, in Congress. It deals with problems of flesh and blood, good and evil, the here and now. It is in this world that God creates and fulfills his will. When the church deals responsibly with the problems of people, it is preaching the Good News and performing its mission. Social resolutions are a part of that preaching and witnessing to the world. They are corporate sermons to society.

If the social resolutions adopted by a church body are to fulfill this purpose they must meet the following four conditions:

1. Arise out of genuine concern for persons. Usually these persons are in desperate need: migrants, refugees, victims of drugs or alcohol, oppressed workers, racial minorities suffering humiliation, deprived peoples in poor and overpopulated countries.

2. Inform and be informed. Social resolutions should be based upon the knowledge of social scientists, theologians, special interest groups and research organizations. Since they ought to be brief, study packets should accompany them.

3. Be challenged, discussed and debated. There must be forthright discussion of a resolution by social action committees, women's fellowships, young adult groups and congregational meetings before it is presented to the national church body. Such discussion not only improves the content of the resolution but insures that church members stand behind it.

4. Carry the real commitment of the resources of the church—nationally, regionally and locally. The church should support its policy statements with its time and money.

The social resolutions of the General Council and the General Synod have proved to be of great value to local churches facing critical social issues in the community. Resolutions on "the non-segregated church in the non-segregated community" have been used to support open occupancy housing in Levittown, Pa., Sayville, Long Island and many other places. The Congregational Church in Faribault, Minn. distributed copies of the 1958 General Council statement on the crisis in education along with its own recommendations.

The Council for Christian Social Action has prepared a "Call to Christian Action in Society,"* which has been submitted to the churches of the United Church of Christ for study. The call draws together previous actions taken by the Congregational Christian churches and the Evangelical and Reformed Church, and it sets social objectives for the years ahead. After suggestions from the churches have been incorporated, it will be presented to the General Synod of the United Church of Christ, meeting at Oberlin, Ohio in July, for discussion, amendment and adoption.

Draft Statement

The first step in drafting the "Call to Christian Action in Society" was to send a questionnaire to leaders of social action in churches throughout the country. Responses from 300 persons indicated that issues upon which the General Synod should act are racial integration in churches and in housing, foreign aid, nuclear testing and citizenship responsibility.

The second step was to ask the staff and committees of the CCSA to prepare a draft statement, which was amended and adopted by the CCSA at its meeting at Buck Hill Falls, Pa. in February. The call was then printed and sent to the churches for study and discussion. The American Board of Commissioners for Foreign Missions and other national boards are joining the CCSA in sponsoring this call. When suggestions from the churches have been incorporated in the statement and it has been adopted by the General Synod, the document will express the mind and heart of the United Church of Christ concerning "Christian action in society."

There is a verse in *Matthew* 18 that forms a bridge between Jesus' announcement that Peter is the rock on which he will build the church and the "congregational" scripture that when "two or three are gathered in my name I am in the midst of you." Verse 19 reads: "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." Such is the power of persons gathered in the Master's name when they agree on those things touching the welfare of people on this earth.

Dr. Gibbons is director of the Council for Christian Social Action of the United Church of Christ.

This article is the seventh in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

*Ten copies free; additional copies 3 cents each from the Cleveland or New York office of the Council for Christian Social Action.

LETTERS

Philadelphia, Pa.

TO THE CO-EDITORS:

I have just now had time to read the March 26 issue of *United Church Herald.* I have been looking forward to it because I knew it was to publish for the first time the text of the proposed Statement of Faith. I write to you both now to express my profound appreciation for the way in which the statement was introduced to our people. The layout of the statement itself on page 12 seems to me to be most appropriate.

Dr. Braun's editorial struck me as especially felicitous because, among other reasons, it related an experience of an Evangelical and Reformed man in a Congregational Christian church at the moment when the congregation joined in a corporate confession of faith, one of the ways in which it is to be hoped the new Statement of Faith will be frequently used. Having sat through almost all of the sessions of the Commission to Prepare a Statement of Faith, I cannot imagine a finer introduction of this statement to our people than is provided in the accompanying article by Loring D. Chase.

My gratitude and congratulations to you both for the way in which this was done.

James E. Wagner

Co-president,
United Church of Christ.

★

New York, N. Y.

TO THE CO-EDITORS:

I should not have thought it possible for any group to write a Statement of Faith that would seem, even after many readings, to be so satisfying and even moving. To be sure, the proposed statement does not have the "singing" quality of the classic creeds: it is more prose than poetry. But that fact says something about the times, not about the commission. One can, in imagination, hear a congregation using these words, their depth and nobility becoming a channel of grace as they are said. There is nothing extraneous or peripheral, and the whole range of the gospel is either explicitly expressed or suggested.

Sitting at a denominational secretary's desk, I know what I would do if I were a pastor—and perhaps this may be a suggestion on which some pastors will act. I would preach a series of sermons on this statement, even if it has not yet been approved by the General Synod. There are at least thirteen sentences or phrases that could be used as themes for a sermon series on great matters.

Loring D. Chase deserves nothing but compliments for his eloquent and comprehensive story of the birth of the statement.

Herman F. Reissig

Secretary for international relations,
Council for Christian Social Action.

★

Detroit Lakes, Minn.

TO THE CO-EDITORS:

I have read and re-read, pondered and savored the "Proposed Statement of Faith." My conclusions:

1. It is lackluster in style, wordy, dull, lifeless. It does not ring or sing. It does not tingle the spine nor challenge the mind. It is a journey through a "valley of dry bones."

2. It distorts history: the Holy Spirit is, here, captive to the church. Not since Pentecost has the Holy Spirit, except by accident, worked in or been possessed by the church. The church has only made it possible for the Holy Spirit to seize and work through individuals: Francis, Catherine, Huss, Gandhi, Kagawa, Laubach, Schweitzer, to name a few. In this statement the person becomes the means for ecclesiasticism. The church is supreme: the person through whom God and the Holy Spirit act is forgotten.

3. This was supposed to be a merger, not a surrender; a continuation of noble heritages, not a capitulation. Four hundred years of significant history are wiped out, erased as if they had never been. I cannot say if there is any E and R tradition here, surely there is none of Congregationalism. Unique heritages are made extinct, historic Congregational phrases are omitted, the covenant is no more. This is obliteration, not a continuation and not a merging. Adoption will bury the Congregational heritage.

4. This Statement of Faith is premature, which is why it is dead and artificial. The General Synod at Oberlin should postpone indefinitely any action on this statement and should declare a moratorium on further statements for fifty years at least, until we of the present generation are all dead, until a new generation born within the United Church has formed its own shared experiences and from them can synthesize a Statement of Faith adequate to its needs and experiences. This statement is artificial because it does not rise from experience. Let us not shackle the future to a skeleton.

Emerson W. Harris

Minister,
First Congregational Church.

★

Tiffin, Ohio

TO THE CO-EDITORS:

The article "Religion in the public schools" in the March 12 issue was a masterpiece of timely, relevant reporting. It brought to the readers in our denomination a problem that is of vital concern to everyone in the United States of America today.

In these times of soft, amorphous thinking in all areas of religion, it is refreshing to find that there are those in positions to be heard who are still concerned with such mundane things as facts—not feelings, or wishes, or desires; not sentimentalism, or religionism, or "go-along-with-the-Lonely-Crowdism"; but, on so important a matter as the separation of church and state in a pluralistic society, some sympathy for the facts—this is refreshing. . . .

Paul Douglas

Pastor,
Second Evangelical and Reformed Church.

★

Westport, Conn.

TO THE CO-EDITORS:

First, let me say "Hail" to the members of the Commission to Prepare a Statement of Faith *(see March 26 issue of* United Church Herald). It is a powerful affirmation.

Second, may I be so bold as to make a few comments and suggest a few changes. I hope that I am joined by others in this. It seemed to me that the statement is neither completely trinitarian nor boldly unitarian. Changing the pronoun "his" to the article "the" in the sixth paragraph does this for me. The statement then becomes trinitarian.

Now, taking a few points one by one I would propose these changes—some very minor and some quite important.

Line 1—Omit the word "spirit." Add the article "the" before "Father." This seems necessary to make the statement conform to the trinitarian development in its later paragraphs.

Paragraph 2—Substitute the words "to be a reflection of himself" for the words "in his own image." The "imago dei" of the Latin expression doesn't convey quite the idea that the English words "in his own image" do . . .

Paragraph 5—Change the words "reconciled the world . . ." to "is reconciling the world . . . " The force of this change is obvious.

Paragraph 6—Substitute the article "the" for the pronoun "his" as noted above. One has to read carefully here to follow the meaning. The word "he" at the beginning of this paragraph must refer to God. This may sound like quibbling to some but it constitutes cleaning up the edges if I have the meaning correctly.

Paragraph 7—Again there is pronoun trouble. If the church is the church of Jesus Christ as in paragraph 6 and the pronoun "he" at the beginning of paragraph 7 refers to God, then the pronoun "his" before church is wrong. It should be the article "the" and perhaps the words "of Jesus Christ" should be added. Also in the same paragraph I would change "Christ's" baptism to "our Lord's" baptism. This is

Continued on next page ▸

a change that would require discussion.

Finally I would add the words "and repent" to the first line of the eighth paragraph. This seems to me to be a condition of salvation so clearly stated in the gospel that if we are going to include the other elements stated in that final paragraph we have to include this one also.

I am quite sure that readers of *United Church Herald* will be thrilled both by the Statement of Faith and by the explanation given by our neighbor Dr. Loring D. Chase. The members of the commission are a notable group. . . .

Gibson I. Daniels
Minister,
Saugatuck Church, Congregational.

★

Harrisonburg, Va.

TO THE CO-EDITORS:

An article in the January 29 *United Church Herald* entitled "An honored name in the E and R tradition" by Elmer F. Ansley contains a statement that is confusing and misleading. The writer asserts: "In recent years historical research indicates that there may have been earlier services in Virginia." Historical research has proved conclusively that there were earlier services in Virginia. This fact of our church history should not be ignored.

Thirteen families emigrated from Siegen, Germany to America and arrived in Virginia in April 1714, settling in the horseshoe bend of the Rapidan River, at that time an outpost of human habitation. The key figure in this closely knit unit of forty-two persons was the Rev. John Henry Haeger, who died at Germantown in Virginia in 1737 and left a will that all may read who choose to do so.

The settlement at Germanna is best described by John Fontaine, who visited there in November 1715 and in his journal described the stockade, pointed out the minister's house and the nine houses all in a row, and the blockhouse—all within the enclosure of the five-sided fort. "They make use of this blockhouse for divine service," he testified. According to Dr. William J. Hinke, noted Reformed historian, the "religious services described in this extract are the first German Reformed services in this country of which a record has come down to us."

Court records and other historical documents are available testifying to the existence of this Virginia colony of German Reformed people early in the eighteenth century, whose memory the Memorial Foundation of the Germanna Colonies in Virginia Inc. seeks to preserve. Further information and interesting publications may be obtained by addressing the foundation, P. O. Box 786, Harrisonburg, Va.

C. H. Huffman
Retired director of the division of the humanities and head of the department of English, Madison College, Nashville.

100% CHURCHES

The following churches have become 100 per cent subscribers to *United Church Herald* since the magazine began publication October 9, 1958. The church pays the special subscription rate of $1.50 per year for each family and the *United Church Herald* is mailed directly to each home.

Evangelical and Reformed

122. Shenkel's Church, Pottstown, Pa., Edw. L. Schlingman, minister (Philadelphia Synod)
123. St. John's, South Amherst, Ohio, Dewees F. Singley, minister (Northeast Ohio Synod)
124. Peace Church, Fort Saskatchewan, Alberta, Canada, John F. Krieger, minister (Dakota Synod)
125. Church of the Good Shepherd, Carbondale, Ill., Carl F. Beyer, minister (South Illinois Synod)
126. Trinity Church, Louisville, Ky., Richard E. Simonson, minister (South Indiana Synod)
127. Pilgrim Church, Labadie, Mo., Karl H. Beck, minister (Missouri Valley Synod)
128. St. Paul's, Jansen, Neb., Eugene A. Bock, minister (Midwest Synod)
129. Second Church, Reading, Pa., Paul E. Schmoyer, minister (Reading Synod)
130. St. John's, Slinger, Wis., Robert Kasper, minister (South Wisconsin Synod)
131. Zion Church, Dawson, Neb., John M. Mimlitz, minister (Midwest Synod)
132. St. Peter's, Jackson, Wis., Howard A. Kusler, minister (South Wisconsin Synod)
133. Alpha United Church, Warminster, Pa., Nelson J. Wenner, minister (Philadelphia Synod)
134. Calvary Church, Overland, Mo., Lewis H. Lammert and James Tomasek Jr., ministers (Missouri Valley Synod)
135. Hungarian Church, Lorain, Ohio, Valentine A. Toth, minister (Northeast Ohio Synod)
136. Peace Church, Bennett, Iowa, Alvin F. Volle, minister (Midwest Synod)
137. Church of the Good Shepherd, Albuquerque, N. M., Paul A. Mohr, minister (Texas Synod)
138. Trinity Church, Jennerstown, Pa., Charles E. Fogle, minister (Pittsburgh Synod)

FAMILY PLANNING

(Continued from page 10)

careful reading of Papal pronouncements over the past century will reveal considerable effort to humanize and liberalize the official position, within the narrow limits permitted by the inherited Augustinian framework. Thus "mutual love" has been emphasized as a valid "secondary end" of marriage and education linked with procreation as a twofold "primary end." Moreover, periodic continence, condemned by Augustine, has been gradually accepted as a licit means of birth control, provided there are serious medical, eugenic, economic or social reasons for limiting the number of children.

The road to revision is never easy for Rome, since past policy must be harmonized with the new. The internal debates over the meaning of the "serious reasons" and over the acceptability of medical aids to make periodic continence a more reliable means of birth control may take a long time to resolve. Yet the struggle goes forward. If the "responsible parenthood" group wins out in Catholic policy over the "fertility cult" and medical science does in fact make the rhythm method a more reliable means of birth control, the problems of family planning may at least be eased.

Certainly, the task for our own churches is much less difficult. We are much less burdened by the impedimenta of Augustine and Aquinas. We have already at hand solid, biblically-grounded principles of Christian marriage, whose implications for responsible parenthood are at long last being examined. The prospects seem bright for a creative ecumenical consensus.

But an attitude of humility, for tardiness in confronting our common responsibilities, also seems to me fitting. Most of the Protestant church statements on responsible parenthood are fairly recent and it is somewhat disturbing to consider the extent to which this awakening may be the result of external factors—the depression and now the population explosion.

Before the Thirties, little had been said on the subject except by individuals. Despite the differences in the theology of marriage, the Protestant ethos here varied little from that of Rome. As Catholic friends point out, the outmoded anti-contraception laws of Massachusetts and Connecticut were put on the statute books not by Catholics but by my Congregational forebears.

It may be that a sounder concept of responsible parenthood in its impact on governmental and intergovernmental policy will lead to religious controversy. But it would be foolish to cross that bridge before we come to it. The thing to do now is to move forward in a constructive, conscientious and confident way to develop the ethos on family planning that is beginning to emerge.

OBITUARIES

Word has just been received by *United Church Herald* of the death of THE REV. EBER E. CRAIG, minister emeritus of Central Congregational Church in Attleboro Falls, Mass., on November 24. He was 83 years of age.

Mr. Craig was born in North Gower, Ontario, Canada and graduated from the University of Toronto and the Hartford School of Religious Pedagogy. He served churches in Massachusetts before becoming professor of religious pedagogy and sociology at the Methodist Training School, Nashville, Tenn.

Mr. Craig was called to Central Church in 1915 and served actively for forty-one years. He is survived by his widow.

HARRISON GRISWOLD DWIGHT, retired associate director of the Frick Museum in New York City and the son of American Board missionaries, died March 24 at the age of 83.

Mr. Dwight was born in Constantinople, Turkey and attended the preparatory school of Robert College there. He graduated from Amherst College and went to Venice with the State Department, later becoming a special assistant to the State Department attached to the Near East and Protocol divisions. He gave up his diplomatic career in 1928 to devote his time to writing. Mr. Dwight was the author of short stories and poetry, which appeared in national magazines. He was an associate director of the Frick Collection for ten years. Mr. Dwight is survived by three sisters, Mrs. J. R. Lewis of Holyoke, Mass., Mrs. H. H. Fisher of Palo Alto, Calif. and Adelaide S. Dwight of Claremont, Calif.

THE REV. WALTER C. GRAF, retired CC minister, died in Corona, Calif. on February 27. He was 83 years of age.

Mr. Graf served churches in Colorado, Wisconsin and Illinois. He was a member of the San Bernardino, Calif. Association at the time of his death. He leaves his widow, one son, the Rev. Stanley W. Graf of Corona and three daughters.

JEROME DAVIS GREENE, former secretary of the Harvard Corporation and the son of American Board missionaries, died in Cambridge, Mass. on March 29. His age was 84.

Mr. Greene was born in Yokohama, Japan. His parents, the Rev. and Mrs. Daniel Crosby Greene, were among the first missionaries sent to that country. A graduate of Harvard College, Mr. Greene began his association with the administration of Harvard as secretary to President Charles W. Eliot.

He served as the first business manager of the Rockefeller Institute for Medical Research and went on to become first executive officer in the Rockefeller Foundation. He was one of the founders of the Brookings Institution, the American Social Hygiene Association and the Institute of Pacific Relations. He returned to Harvard in 1934 to head its tercentenary celebration and was secretary of the Harvard Corporation until his retirement in 1943. He leaves his widow and two sons.

THE REV. HORST RUDOLPH JESCHKE, pastor of St. John's Federated Church (E and R), San Francisco, Calif., died March 10 at the age of 49. Educated at Elmhurst College, Iowa University and Eden Theological Seminary, Mr. Jeschke was ordained in 1938 and served churches in California and Texas. He was also a chaplain in the United States Army. His widow and two daughters survive.

THE REV. WYMAN EDWARD KIRKPATRICK, a retired CC clergyman, died in Nassau, N. Y. on March 16 at the age of 92.

Mr. Kirkpatrick was born at Gaspereaux Station, New Brunswick, Canada. He graduated from Cobb Divinity School and served churches in Center Harbor and East Concord, N. H.

Surviving are his widow, a son, a daughter and a granddaughter.

THE REV. DR. FREDERICK G. LUDWIG, retired E and R clergyman of Milwaukee, Wis., died March 18 at the age of 84. Educated at Eden Theological Seminary and ordained in 1895, Dr. Ludwig spent his entire ministry in Wisconsin, serving Trinity Church, Milwaukee for thirty-seven years. He was a member of the Central Board of Home Missions of the former Evangelical Synod of North America for twenty years and its chairman for twelve years. He is survived by two daughters and a son, the Rev. Frederick A. Ludwig, pastor of St. John's, Waukegan, Ill.

MRS. KATHERINE S. MAXWELL, widow of the Rev. Charles H. Maxwell and a missionary in Africa for nearly forty years under the auspices of the American Board, died in Seattle, Wash. on March 10.

Mrs. Maxwell, a native of Minneapolis, Minn., studied at the Hartford School of Theology. After her marriage she sailed to Natal, Union of South Africa to begin with her husband a lifetime of devoted Christian service among the African people. She worked in Durban for twenty-eight years after her husband's death in 1917.

Mrs. Maxwell is survived by two sons and a daughter.

THE REV. CARL G. SCHMAHL of Cleveland, Wis., pastor of the Mosel-Meeme Charge, North Wisconsin Synod, (E and R Church), died February 21 at the age of 53. Mr. Schmahl was educated at Mission House College and Seminary and was ordained in 1934. He spent his entire ministry at the Mosel-Meeme Charge. His daughter survives him.

MRS. ANNA SCHUH of West Bend, Wis., widow of an E and R clergyman, the Rev. P. Alfred Schuh, died February 27 at the age of 91. Mr. Schuh, who died in 1938, spent his entire ministry in Wisconsin serving St. John's Church, Monroe, for forty-two years. Two daughters survive.

COMMUNICATION WORKSHOP

For ministers, church secretaries, laymen and women, conference and synod staffs

Ohio State University, Columbus, Ohio, May 25 to 29, 1959

Sponsored by the Office of Communication, United Church of Christ

Public Relations, Television, Radio, Press, Direct Mail, Writing, Policy

WORKSHOP FACULTY: William H. Ewing, associate director, radio and television, Ohio State University; Boardman Getsinger, manager, Boston office, Office of Communication, United Church of Christ; Ralph C. Neill, director, department of public relations, International Convention of Christian Churches; Everett C. Parker, director, Office of Communication, United Church of Christ; Harold K. Schellenger, public relations consultant; Ross Snyder, Iowa associate professor of religious education, Federated Theological Faculty, University of Chicago; I. Keith Tyler, director, radio-television education and professor of education, Ohio State University; T. C. Whitehouse, originator and producer, "Good News," Mutual Radio Network; and William K. Wilson, director of production, Missions Council, Congregational Christian churches.

Registration fee $10. For further information or to register for the workshop, write Miss Marjorie Hyer, Office of Communication, 287 Fourth Avenue, New York 10, N. Y.

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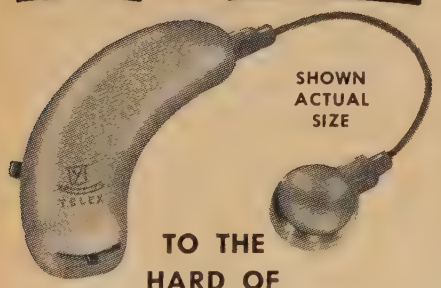

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Northfield Conference on the Christian World Mission

TOP executives from missionary organizations in the United States and England will speak at the 1959 Northfield Conference on Christian World Mission to be held June 28-July 4 at East Northfield, Mass.

Names of speakers and discussion leaders have been announced by Dr. William C. Walzer of New York, dean of the conference which is sponsored by ten Protestant denominations and four units of the National Council of Churches.

Mission leaders who will speak include:

Dr. Norman E. Goodall of London, England, executive secretary of the Joint Commission of the World Council of Churches and the International Missionary Council; Dr. Jon Reiger, executive secretary of the Division of Home Missions of the National Council of Churches; Mrs. Monica B. Owen, national field representative of the Migrant Ministry of the Division of Home Missions; Dr. Cecil Northcott, British missionary leader who is editor of the Lutterworth Press, editorial secretary of the United Society for Christian Literature and London correspondent for *The Christian Century* magazine; Dr. Theodore L. Tucker, executive secretary for Africa of the Division of Foreign Missions of the National Council of Churches.

In addition to the platform addresses, the Northfield Conference will include daily classes and seminars centering around the two interdenominational Protestant mission studies for 1959-60: "The Church's Mission in Africa" as the foreign study and "The Church's Mission in Town and Country" as the home study.

Dr. Walzer announced these persons as class and seminar leaders: Dr. A. C. Clarke, executive secretary of the Board of Missions of the African Methodist Episcopal Church; the Rev. Theodore S. Horvath, associate executive secretary of the Missions Council of the Congregational Christian churches in the Boston, Mass. office; the Rev. William J. Keech, director of missionary and stewardship education of the American Baptist Convention; Dr. Richard O. Comfort, executive director of town and country church of the National Council's Division of Home Missions; Leslie S. Bidwell, director of public relations for United Church Women.

A daily chapel and Bible study hour will be conducted by Dr. Justin Vanderkolk of New Brunswick Theological Seminary.

The registration and insurance fee for individuals will be $7.50; for husband and wife, $13; for young persons, $5.50. Room and board for the conference week will be $34 per adult, $31 for youths, $17 for children 5-12, and $3 for children under 4.

Detailed information and registration blanks about the Northfield Conference can be obtained from Dr. Walzer, 257 Fourth Ave., New York 10, N. Y. or the Rev. Baldwin W. Callahan, registrar, 14 Beacon St., Boston 8, Mass. Registration blanks should be returned to Mr. Callahan.

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TENSIONS

(Continued from page 6)

by 1965. Predictions are for a record-breaking national income during this coming year. Total spending in the United States, it is estimated, will rise from a present $453 billion to $479.3 billion a year from now. During the same period personal incomes are expected to rise $20 billion and dividends for stockholders $2.5 billion. In the light of such figures, is it not time for the American people to face themselves with a moment of truth?

In view of all the international commitments that face us, it can only be termed immoral to talk in terms of tax cuts at this time. Rather, what we should be doing is to tell our Government in a definitive way that we are willing to have taxes increased if, by so doing, we can have a more adequate foreign policy and if, by so doing, we can help lessen the chance of nuclear war.

Immense Obligation

The only word that can delineate the scope of our responsibility today is dedication. United States foreign policy today is "everybody's destiny" in the world. But it is very specifically "the business of every American." It is only by a high sense of dedication, personal and national, that we can carry the immense obligation laid on us.

That obligation can be summarized in five propositions. To achieve the substance of these propositions will require the very highest moral and intellectual leadership. Here are the propositions:

1. Total nuclear war would undoubtedly destroy many if not all of the values we cherish; therefore the most critical imperative is to devise ways to lessen the threat of total war.

2. We must remain militarily strong for deterrent purposes, in both conventional and nuclear weapons. But it is also important to develop effective methods and adequate policies of limited war, with strictly limited military and political objectives.

3. At the same time we must press harder for negotiations on limitation and control of armaments that are not merely weapons in the cold war; they must be carried on with patience and non-cynical realism, always with the lively hope of reaching agreements.

4. If negotiations on control of armaments are to be effective, more mutual trust must be built among the nations. We can contribute to this end primarily by developing negotiable policies on other fronts and by supporting an increasing interchange between ourselves and Iron Curtain countries and by holding a posture before the world that has in it more humility than self-righteousness.

5. Neglect of military strength will bring immediate defeat. But preoccupation with it by itself alone is a cardinal danger today; and we must give immensely more attention to our domestic economic strength, to our foreign economic policies (including both trade and international development) and to our moral and intellectual leadership in the world.

Unless we do these things, our prestige and influence—hence our over-all strength—will continue to be whittled away; we shall lose the confidence of friends and allies; and we shall find increasing hostility in the uncommitted areas of the world. The nuclear stalemate would in this way become more and more hazardous and the chance of total war would be increased. As we lose influence, our threats to use nuclear weapons would have in them more of bombast and less of effect, and we would become in fact "a paper tiger."

To carry into action these propositions would require from the American character that we redeem the three failures named above. To redeem these failures will require from the American people infinitely more sacrifice than we have ever envisaged in times of peace, a greatly increased emphasis on the public standard of living as over against the private standard of living. It will also require of every American a highly sensitized understanding in depth of other peoples and a fuller sense of responsibility in terms of what we have and what we are as a people.

When speaking of the relation of the American character to foreign policy in 1959, moral imperative is the only valid language. Within this context the specific accountability of churchmen and the churches is plain. The kind of dedication here proposed is the only grown-up way to live with our international tensions.

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Book News about New Books

Horizons on Christian Community, *by Paul S. Minear.* The significance of the New Testament church, the "glory" of God, the destiny and call of the Christian community. **$2.75.**

The Living Church, *by Lynn Harold Hough.* The effect of the preaching ministry in the life of the church from New Testament times to the present. **$2.50.**

Preparing for the Ministry, *by Charles F. Kemp.* A down-to-earth guidebook for high school or college men and their counselors that answers typical questions frankly. *Paperbound.* **$1.50.**

Also from Bethany Press: **Greater Men and Women of the Bible,** *by Will Sessions,* **$3.50. Prayer in the Market Place,** *by John W. Harms,* **$1.75. Gift of Life,** *by Wesley P. Ford,* **$1.75. Preaching on Christian Unity,** *Robert Tobias, Editor,* **$3.00.**

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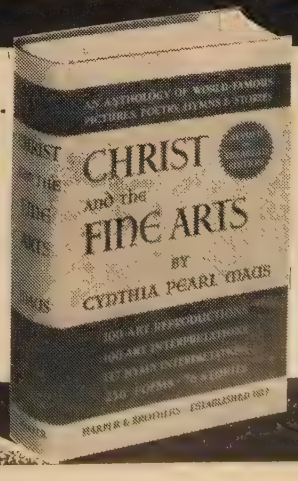

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Church and Ministerial RECORD

E and R Address Changes

ANDERSON, GILBERT W., 109 S. Harrison St., Van Wert, Ohio (residence address).

BANZHAF, RICHARD F., R. 2, Sumner, Iowa.

BECKER, GENE A., Evansville, Ind., to 423 N. Washington St., Owosso, Mich., pastor of St. John's.

BEHM, RUSSELL C., Warner, to R.D. 3, Loudonville, Ohio, pastor of Christ Church, Mohicanville, Ohio.

BERGER, CARL W., Forest Park, Ill., to 10242 Beaconsfield Dr., Parma Heights, Cleveland, Ohio, associate pastor of West Side Church.

BREUHAUS, OTTO W., (E) Lowell, to 2525 Noble Rd., B-3, Cleveland Heights 21, Ohio.

ENGELSDORFER, DELVIN T., Chicago, Ill., to 15340 Colson Ave., Dearborn, Mich., pastor of St. James.

FLEDDERJOHN, ERNEST H., (E) P.O. Box 86, New Knoxville, Ohio.

GEISLER, OSCAR F., (E) Lafayette, to 247 N. Center St., Orange, Calif.

GOEBEL, L. W., (E) Itasca, Ill., to 1409 S. Rock Hill Rd., Webster Groves 19, Mo.

GRAMS, HILTON E., Sheboygan Falls, to 4435 N. Calhoun Rd., Brookfield, Wis., pastor of Trinity.

HERBSTER, JOHN L., Dubois, to 606 Main St., Watsontown, Pa., pastor of the Watsontown Charge.

KUETHER, RALPH L., La Crosse, Wis., to 302 W. Main St., Manchester, Mich., pastor of Emanuel.

LAHR, FRANKLIN E., La Mesa, Calif., to 709 N. Cheyenne Ave., Hardin, Mont., pastor of Christ Church.

MEYER, J. P., (E) Lake Worth, Fla., to Fitzwilliam Depot, N. H.

MUELLER JR., EDWARD M., Chaplain, Hqs. 379th Signal Bn., c/o The Chaplains' Section, APO 46, New York, N. Y.

SCHULTZ, JOHN H., to 2244 S. Main St., Burlington, Iowa (change of residence).

Code: E—Emeriti, retired or disabled.

CC Calls

BENNEHOFF, PAUL W., Parkersburg, Iowa, to Jackson Avenue, Muskegon, Mich.

DUMKE, ALLEN W., EUB, to Twin Lakes, Wisconsin.

EATON, KENNETH O., to South, Concord, New Hampshire.

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FIELD, MRS. EDWIN C., to part time, Morningside, Edina, Minneapolis, Minn.

INGLIS, ALAN O., Flasher, N. D., to Wadena, Minnesota.

KEITHAHN, RICHARD K., Yale University Divinity School, to Baker, Mont.

KIMBALL, ROBERT M., First, Ashtabula, Ohio, to First, Burlington, N. C.

MC CORISON JR., JOSEPH L., First, Westfield, N. J., to Topsfield, Mass., September 1, 1959.

PARCELL JR., R. LEE, Clarion, Iowa, to Plantsville, Conn., June 1959.

RHEIN, VICTOR M., to Lake Geneva, Wis.

RICHMOND, CLIFFORD A., to Halsey, Seneca and Thedford, Neb.

SCHAFFER, JOHN, to student minister, Ocheyedan, Iowa.

SHERMAN, JAMES, Pacific School of Religion, to associate, Charlevoix, Mich., June 1959.

SMITH, JAMES O., Lawton, Okla., to Miles City, Mont.

WILLIAMS, RICHARD S., to Williams Bay, Wis.

WORKMAN, M. JAMES, from associate to full minister, First, Braintree, Mass.

WRIGHT, GEORGE T., Chicago Theological Seminary, to Absarokee, Mont.

ZIMMERMAN, HERBERT S., First United Church of Christ, Tacoma, Wash., to Mott and Regent, N. D.

CC Resignations

AISENBREY, DONALD, student, Ocheyedan, Iowa.

BARNES, GUY L., University, Missoula, Mont., to retire.

BUHLER JR., HERBERT J., Lutheran, Swanzey, Keene, N. H., September 1959.

DEALE, D. GLENGYLE, Methodist, First, Pembroke, Suncook, N. H., to retire.

DEALE, MRS. JESSIE M., associate, First, Pembroke, Suncook, N. H., to Italian Service Mission, Naples.

GIBBS, JOHN B., Granite Falls and Belview, Minnesota.

MILLER, ORLOFF W., formerly Methodist, Federated, Francestown, N. H., June 1959.

PURDY, W. A., Disciples, Fontanelle, Iowa.

SHERMAN, PETER R., First, Douglas, Wyo.

TURNER, MRS. HELEN B., Newburg, Iowa, to retire.

CC Installations and Ordinations

BROWN, DALE D., installation, Federated, Atlantic, Iowa, March 8.

COLBY, RALPH C., installation, First, Meredith, N. H., March 17.

DOLLAR, C. CARL, installation, Holland, Va., March 8.

EBERTZ, WILLIAM A., installation, United, Sloan, Iowa, March 1.

ELMORE, JOHN R., ordination, South, Hartford, Conn., February 19.

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GAYLORD, DONALD F., installation, Pearl Harbor Memorial Community, Honolulu, T. H., March 15.

ROWLEY, STEWART K., ordination, First, Lake Worth, Fla., March 8.

STONE, JEROME A., installation, Plymouth, Danville, Ill., February 15.

E and R Installations

BOOTH, G. ROBERT, Trinity, Wilkinsburg, Pa., March 15.

KRUEGER, OTTO J., St. Paul's, Seattle, Wash., March 15.

ORANDER, DONALD B., Christ Church, Evansville, Ind., March 8.

Received into E and R Membership

MANLEY, ROBERT S., Cleveland, Ohio, by Northeast Ohio Synod, March 18, from the Congregational Christian churches.

VIEHE, CARL A., Buffalo, N. Y., by West New York Synod, March 19, from the Congregational Christian churches.

Newly Vacant E and R Pulpits

Missouri Valley Synod—Trinity, St. Louis, Mo. (assistant pastor).

New York Synod—Martha Memorial, New York, N. Y.

South Illinois Synod—Holy Ghost, Darmstadt; Trinity, Biddleborn, Marissa.

West New York Synod—Salem, Buffalo (assistant minister); St. James', Hamburg, N. Y.

Protestant Leaders Study Means for Aiding Puerto Ricans

Two significant conferences dealing with the problems of Puerto Ricans, both in this country and at home, brought Protestant leaders together in New York City on April 8, and in San German, Puerto Rico, April 13-18.

The New York meeting, held at the Broadway Congregational Church, focused on the difficulties of newly arrived Puerto Ricans in adjusting to city life.

The six-day sessions in Puerto Rico, held at the Inter-American University, were called by the Evangelical Council of Puerto Rico to work out cooperative planning and strategy. Local church leaders and those from the mainland helped assess the economic, cultural and religious changes taking place in that island commonwealth, reviewed the work of the Protestant church there and helped chart its future.

In commenting on the New York meeting, the Rev. Meryl H. Ruoss, executive director of the National Council of Churches' Department of the Urban Church, pointed out that church leaders from five states—Connecticut, Massachusetts, Pennsylvania, New York and New Jersey—had their first opportunity to pool techniques for helping Puerto Rican newcomers to these shores.

He cited figures showing 19,500 Puerto Ricans in four Connecticut cities; 22,000 in three Pennsylvania cities; 24,000 in six New Jersey cities; and 662,000 in four cities in New York State—650,000 of them in New York City alone.

"In many communities, the churches are helping these new mainland residents find jobs and homes," Mr. Ruoss noted. "More churches, wanting to do this, need to learn how. The conference was designed specifically to help churches outside New York City where resources are more limited."

The Connecticut cities with high Puerto Rican population estimates—compiled by the Migration Division of the Puerto Rican Department of Labor—are: Bridgeport, 10,000; Hartford, 4,500; New Haven, 3,000; and Waterbury, 2,000. The Pennsylvania statistics show: Philadelphia, 20,000; Bethlehem and Reading, 1,000 each. New Jersey shows: Camden, 5,000; Jersey City, 5,000; Paterson, 5,000; Perth Amboy, 4,000; Trenton, 3,000; and Newark, 2,500. New York indicates, beside the figures for New York City: Buffalo, 6,000; Rochester, 4,500; and Bay Shore, L. I., 1,500. The Puerto Rican population of Springfield, Mass. is 3,500.

Two addresses were delivered at the New York one-day conference. Clarence Senior, chief of the Migration Division, Commonwealth of Puerto Rico, discussed the facts about the Puerto Rican newcomers in these five states. The Rev. Dr. David W. Barry, executive director, New York City Mission Society, talked on the opportunities for Protestant churches.

Among those who attended were officers and staff from councils of churches and church women, denominational executives, pastors and lay leaders. The conference was sponsored by the National Council of Churches' Spanish-American Committee. The Rev. Joseph J. Bevilacqua, minister, United West Side Parish, was chairman.

The six-day sessions in Puerto Rico brought to the commonwealth a delegation of National Council executives headed by the Rev. Edwin T. Dahlberg, president, and denominational leaders responsible for church work either on the island or with Puerto Ricans on the mainland.

Seven study groups provided the basic material for the conference on the following subjects: church planning, Christian education, production and distribution of Protestant literature; ministerial preparation, chaplaincy services to institutions, migrants and university students.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Departures for the Field

During April:

From Genoa, Italy, Dr. and Mrs. Justus Manfred Laun of Britain and Germany, new, for medical work in India. The Launs will go to Mussoorie, U.P. for language study.

From New York, Mr. and Mrs. Ralph Waldo Bickham and children, new, to serve as house parents to missionary children studying at the Ghana International School in Accra.

E and R Birth

March 5, 1959. To Mr. and Mrs. William K. Whitcomb, a son, Robert Mason, at Bilaspur, M.P., India.

CC Arrivals from the Field

During February and March:

In Seattle, Wash., Mr. and Mrs. Robert H. Crawford of the Philippines Mission for furlough, with their three children. Mr. Crawford has been directing the Literature Department of the Philippine Federation of Christian Churches in Manila.

In San Francisco, Calif., Mr. and Mrs. Robert H. Grant of the Japan Mission for furlough. Both Mr. and Mrs. Grant are professors on the faculty of Doshisha University, Kyoto.

CC Births

October 6, 1958. To Dr. and Mrs. Frank B. Magill of the South Africa Mission, a daughter, Rebecca Howe, in Durban.

February 11, 1959. To Mr. and Mrs. James R. Morehead of the Near East Mission, a son, Mark Robert, in Gaziantep, Turkey.

CC Death

March 22, 1959. In New Haven, Conn., Carl Hermann Meyer, infant son of Mr. and Mrs. Johannes E. H. Meyer of the Near East Mission, now on furlough.

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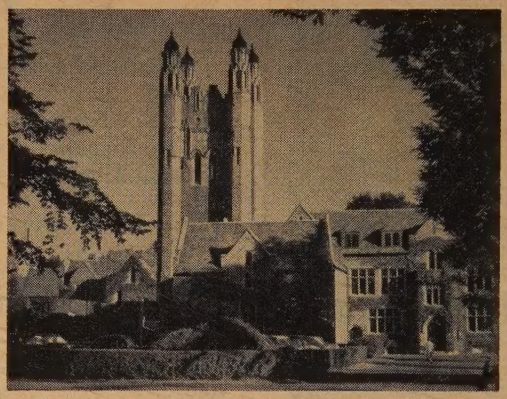

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